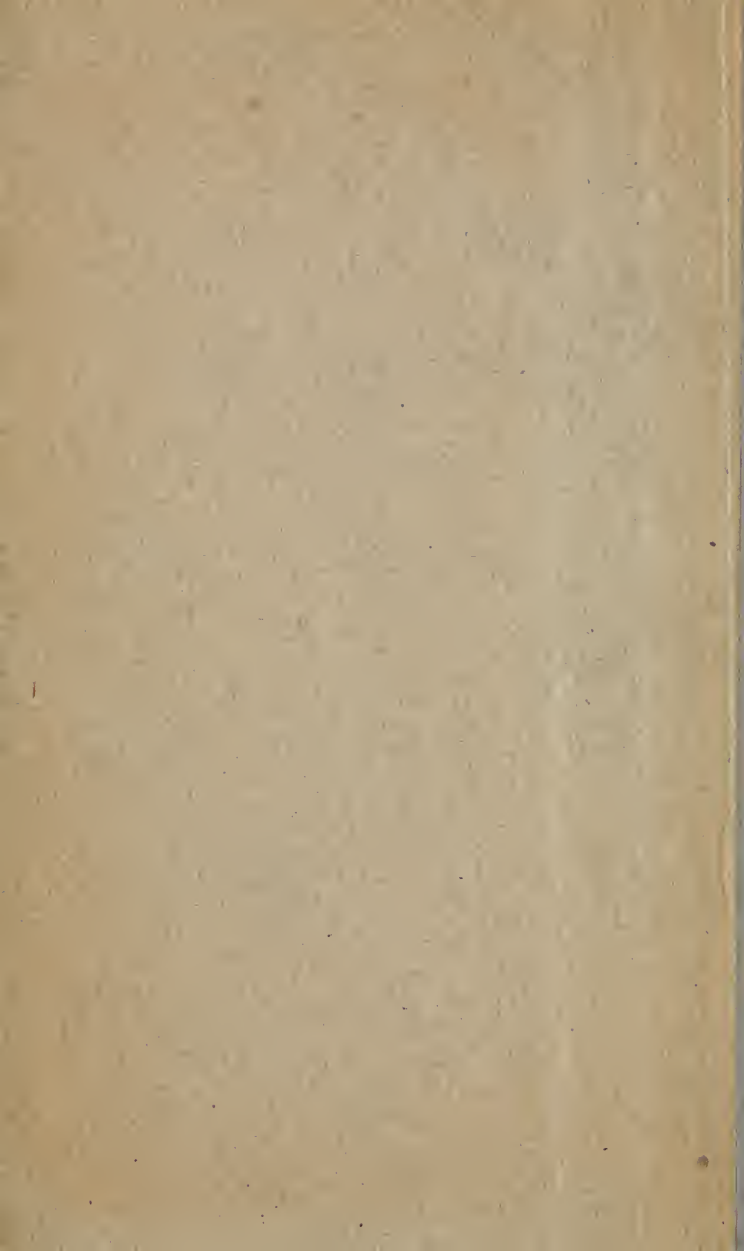


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TRUTH SEEKER TRACTS,

UPON

A VARIETY OF SUBJECTS,

BY

DIFFERENT AUTHORS.

VOLUME III.

D. M. BENNETT,
LIBERAL AND SCIENTIFIC PUBLISHING HOUSE
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PREFACE.

AN apology is hardly necessary for presenting these Tracts in this form. They were mostly transferred from the columns of *The Truth Seeker*, and made up for separate distribution, without particular care or arrangement. They were not written with the expectation of appearing in book form, and it is hoped the reader will make due allowances for imperfections of style and language.

Their being independently paged arises from their being designed originally for separate distribution. If the convenience of having them bound together; if the earnestness of manner and truthfulness of argument are duly appreciated by the reader, then will be realized the fondest hopes of

THE PUBLISHER.

NEW YORK, Jan. 31, 1876.



Bible Contradictions.

READER: Is the Bible Divine or Human? Is it the word of God or the work of man? If the first, it must be perfect, true and uncontradictory; if the last, it may be imperfect, untrue and contradictory. If it is found to be the latter, it cannot be of God. Have you searched the Scriptures? Have you attentively read the Bible? What do you think of its truthfulness? We commend a few passages to your consideration.

I have seen God face to face. . . . No man hath seen God at any time.

With God all things are possible. . . . And the Lord was with Judah, and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

I am the Lord, I change not. I will not go back, neither will I repent. . . . And God repented of the evil that he said he would do unto them, and he did it not.

There is no respect of persons with God. . . . Jacob have I loved, and Esau have I hated.

Is not my way equal? . . . For whosoever hath, to him shall be given; but whosoever hath not, from him shall be taken away even that he hath.

I am a jealous God, visiting the iniquities of the fathers upon the children. . . . The son shall not bear the iniquity of the father.

It is impossible for God to lie. . . . If the Prophet be

deceived when he hath spoken a thing, I the Lord have deceived that prophet.

Take no thought for the morrow. . . . But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel.

All they that take the sword shall perish with the sword. . . . He that hath no sword, let him sell his garment and buy one.

Provide neither gold nor silver nor scrip for your journey, neither shoes nor yet staves. . . . Take nothing save a *staff* only; no scrip, no bread, no money, but be shod with *sandals*,

Be not afraid of them that kill the body. . . . And after these things Jesus would not walk in Jewry, because the Jews sought to kill him.

Remember the Sabbath day to keep it holy. . . . The new moons and sabbaths I cannot away with; it is iniquity.

Thou shalt not commit adultery. . . . All the women children keep alive for yourselves.

Whore-mongers and adulterers God will judge. . . . Then said the Lord unto me, Go yet, love a woman, an adulteress.

If brethren dwell together and one of them die, the wife of the dead shall not marry without; her husband's brother shall take her to wife. . . . If a man shall take his brother's wife, it is an unclean thing.

I counsel thee to keep the king's commandment. . . . But the midwives feared God, and did not as the king commanded.

Let every soul be subject to the higher powers. . . . Shadrach, Meshach, and Abednego, answered and said: Be it known unto thee, O king, that we will not serve thy gods nor worship the golden image which thou hast set up.

For rulers are not a terror to good works but to evil. . . . And the rulers were gathered together against the Lord and against his Christ.

The powers that be are ordained of God. . . . Both Herod and Pontius Pilate.

And it was the third hour, and they crucified him. . . . It was about the sixth hour, and he saith, Shall I crucify your king?

The first day of the week cometh Mary Magdalene unto the sepulchre. . . . The first day of the week came Mary Magdalene and the other *Mary*.

Mary Magdalene and Mary, the mother of James, and *Salome* brought sweet spices. . . . It was Mary Magdalene and Mary, the mother of James, and *other women*, that were with them.

And the men which journeyed with him [Paul] stood speechless, hearing a voice, but seeing no man. . . . And when we were all fallen to the earth, *I heard a voice*. And they that were with me heard *not* the voice.

Therefore Michal, the daughter of Saul, had no child until the day of her death. . . . The five sons of Michal, the daughter of Saul.

And the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel. . . . And Satan provoked David to number Israel.

And David's heart smote him after he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done. . . . David did that which was right in the eyes of the Lord all the days of his life, save only in the matter of Uriah the Hittite.

I bear witness of myself, yet my record is true. . . . If I bear witness of myself my witness is not true.

By the deeds of the law shall no flesh be justified. . . . The doers of the law shall be justified.

A man is not justified by the works of the law. . . . Ye see, then, how that by works a man is justified.

The trumpet shall sound and the dead shall be raised. . . . He that goeth down to the grave shall come up no more.

My yoke is easy and my burden is light. . . . All that will live godly in Christ Jesus shall suffer persecution.

There shall no evil happen to the just. . . . Ye shall be hated of all men for my name's sake.

Wisdom's ways are ways of pleasantness and all her paths are peace. . . . In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow.

It shall not be well with the wicked, neither shall he prolong his days. . . . Wherefore do the wicked live, become old, yea, are mighty in power.

Foolishness is bound up in the heart of a child, but the rod of correction will drive it far from him. . . . Tho' thou shouldst bray a fool in mortar, yet will not his foolishness depart from him.

The rich man's wealth is his strong tower. . . . Woe unto you that are rich. . . . The destruction of the poor is his poverty.

Blessed be ye poor. . . . Give me neither poverty nor riches, lest I deny thee, or lest I be poor and steal.

The above quotations are correctly given; though, for brevity's sake, chapter and verse are omitted. They are but a small part of the contradictions the Bible contains. They may, indeed, be recorded by hundreds and thousands, to say nothing of other fallacies and absurdities.

Those who wish a larger collection of Bible contradictions, are referred to a pamphlet called *Self-Contradictions of the Bible*, containing forty-eight pages. Price, 25 cents. Sold at the office of THE TRUTH SEEKER.

READ THE TRUTH SEEKER,

subscribe for it, and induce your friends to do the same. Published Semi-Monthly at \$1 75 per year. After January 1st, 1876, it will be published weekly, at \$2 00 per year.

D. M. BENNETT, Editor and Proprietor.

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Jesus Not a Perfect Character.

BY B. F. UNDERWOOD.

The advocates of Christianity are fond of dwelling on the character of Jesus. They never tire of extolling him. His character, they affirm, is perfect; and perfection, they say, does not belong to man; Jesus therefore, must have been superhuman and divine.

Accepting as correct, the record of his life as given in the New Testament, Jesus was, in my opinion very far from perfection.

A perfect being would not have taught that moral merit belongs to correct religious belief, or moral demerit to erroneous religious belief, when men's religious opinions are not under the control of the will, but are due largely to circumstances beyond their control, such as the views of their parents and early instructors, their education, opportunities for study and their characteristics inherited from their ancestors.

He would not, in pardoning a woman guilty of adultery, have exempted her from punishment on a *false principle*. The tenderness of heart that is lenient to the mistakes and faults of the unfortunate, is

deserving of praise, and when Jesus said to the woman, "Go thy way and sin no more," we admire his words; but when he said, "Let him that is without sin cast the first stone," he enunciated a principle, which if carried out in practical life, would exempt from punishment every criminal on earth.

He would not have said to a poor Syro-Phenician woman, when asked to heal her child (even though he granted her request) "It is not meet to take the children's bread and throw it to the dogs."

He would not have cursed a fig-tree, because it was without figs, when "the time of figs was not yet."

He would not have made the foolish promise to his disciples, that as a reward for adhering to him, they should one day sit on twelve thrones judging the twelve tribes of Israel.

He would not have denounced whole cities because they declined to receive his disciples as teachers. Mat. x. 15, and xi. 24.

He would never have uttered the revengeful, retaliatory words, "Whosoever shall deny me before men, him will I also deny before my father which is in heaven."

He would not have said to frail, fallible man, "I will give unto thee, the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." Mat. xvi. 18, and xviii. 18.

He would not have predicted the end of the world, and declared, "Verily I say unto you, this generation shall not pass away until all these things are fulfilled."

He would not have been so far led away by unreasoning enthusiasm as to promise to his followers mir-

aculous "signs"—power to speak with new tongues, drink poison, etc., with impunity. Mat. xvi, 16.

He would not have told his followers that whatever they asked believing, they should receive.

A perfect being would not have taught men to "take no thought for the morrow;" nor would he have taught "Blessed be ye poor, for yours is the kingdom of God." "But woe unto you that are rich, for you have received your consolation." Luke vi. 20-24. When poverty is the cause of misery and crime, and when it is a duty and a virtue to acquire a competence in life.

He would not have condemned to endless punishment those who should refuse to assist believers, or be unrepentant at his promised coming.

He would not have talked foolishly of "everlasting fire," and the "Devil and his angels."

He would not have declared that a man who should obtain a divorce from his wife for any other reason than fornication and the man who should marry the woman so divorced would "commit adultery," since there are other just and sufficient reasons for divorce, than fornication.

He would not have encouraged bodily mutilation "for the kingdom of heaven's sake."

He would, in advising the Jews to pay tribute, have given the proper reason or none at all. He would have told them to pay tribute because it was just, or because refusal would have involved them in revolution which could only result in failure, and not simply because Cæsar's image and superscription happened to be on the coin, which was just no reason at all.

He would not have selected for an associate a man like Judas in whom Jesus admitted he was deceived when

he quoted and applied to himself the words of David :
“ Mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me.”

A perfect being would not have been so unmanned and terrified by the approach of death as to be in “ agony ” and sweat as it were great drops of blood. His deportment would have been more like that of the heathen Socrates, who conversed freely with his friends, endeavored to sustain their fortitude and lighten their grief, and when the time came, drank the fatal hemlock with as little concern apparently as though it had been a glass of wine. The agony and despair of Jesus increased to the fatal moment, and his last words prompted by his suffering and the utter hopelessness of his position—so it would seem—were words of reproach against his God, “ My God, my God, why hast thou forsaken me.”

A perfect being, assuming the office of a teacher and reformer, would have condemned human slavery, in clear and distinct terms, when it was one of the great and wide-spread evils of the day. This Jesus never did.

He would have pointed out the injustice, wrong and bad effect of despotic government. Jesus did nothing of the kind.

He would have taught that just governments derive their rightful powers from the consent of the governed. Jesus taught no such doctrine.

He would have recognized and enforced the great maxims of political and social freedom, contained in the manifestation known as the Declaration of Independence. He would have spoken unequivocally in favor of religious freedom and the rights of conscience.

In changing the Jewish law of divorce he would have provided for the separation of the wife from the husband, upon the application of the former, for proper reasons, and not have left woman as helpless as she was under the old Jewish law.

He would have taught the importance of thoughtfulness and provision for the future.

He would have spoken of the intellectual and moral progress of the race, confidence in which is no unimportant incentive to enterprise. Jesus preferred to talk about "devils" and everlasting "fire."

He would have encouraged the study of science, philosophy and art. Jesus gave these civilizers no encouragement.

We may add that Jesus taught no important original doctrine—not one. He gave to the world no new discoveries. No useful inventions. He furnished no new light to the understanding on any of the doctrines which he taught second-hand.

That such an individual as Jesus once lived there is reason to believe; that he was a devout, conscientious man is probable, judging from the half historical, half legendary accounts that have descended to us; that he said or did all the contrary things ascribed to him is unlikely; that we have any thing like a correct record of his life is highly improbable; but that as portrayed in the gospels, he is not a character to be held up for admiration and imitation in the Nineteenth century is very evident.



PROPHECIES.

BY B. F. UNDERWOOD.

MR. EDITOR:—The prophecies of the Bible furnish the theologian with one of his favorite arguments in favor of the Divine origin of the Bible.

The power to foretell events, however, is no proof of supernatural intervention. Lincoln was a prophet when he said, "This nation cannot remain permanently half slave and half free." Rousseau was a prophet when he predicted the French Revolution. There is a passage in the *Media* of Seneca that is certainly very prophetic. It reads thus: "Times shall hereafter come, when the chain of things shall be relaxed by the ocean; a vast country shall be revealed; the sea shall unfold new worlds, and Thule cease to be the most distant country." Berkeley's prophetic verses on America are familiar to the common reader, are indeed rather remarkable. "A prophetic pamphlet," says the *Edinburgh Review* of July, 1844, "published by the famous astrologist Lilly, was thought to be so signally verified by the great fire of London, that the author was summoned before the House of Commons and publicly requested there to

favor them with the prospects of the nation for 1852. Zadkiel, the English astrologist, published the nativity of Louis Napoleon, in which occurred the following passage: "But let him not dream of lasting honors or prosperity. He shall found no dynasty, he shall wear no durable crown; but in the midst of deeds of blood and slaughter, with affrighted Europe trembling beneath the weight of his daring martial hosts, he descends beneath the heavy hands of fate, and falls to rise no more; with none to mourn him, none to inherit his renown, none to record his good deeds and none to lament his destruction." Already the author of this prophecy is making use of it, in the late copy of his almanac to prove that astrology is a science, and to increase his reputation and business. One of the most remarkable prophecies on record is that of an old negro woman, who foretold Josephine's royal destiny. Josephine's own narrative, as related by her to the ladies of her court and reproduced by her biographer, Memes, is as follows:

"One day, sometime before my first marriage, while taking my usual walk, I observed a number of negro girls, assembled around an old woman, engaged in telling their fortunes. I drew near to observe their proceedings. The old sybil, on beholding me, uttered a loud exclamation, and almost by force, seized my hand. She appeared to be under the greatest agitation. Amused at these absurdities, as I thought them, I allowed her to proceed, saying, 'So you discover something extraordinary in my destiny?' 'Yes.' 'Is happiness or misfortune to be my lot?' 'Misfortune. Ah, stop! and happiness too.' 'You take care not to commit yourself, my dame. Your oracles are not intelligible.' I am not permitted to

render them more clear,' said the woman raising her eyes with a mysterious expression towards heaven. 'But to the point,' I replied, for my curiosity began to be excited. 'What read you concerning me in futurity?' 'What do I see in the future? You will not believe me if I speak.' 'Yes, indeed, I assure you. Come, my good mother, what am I to fear and hope?' 'On your head be it then; listen: You will be married soon; that union will not be happy. You will become a widow and then—then you will be queen of France. Some happy years will be yours. But you will die in a hospital, amid civil commotion.' "

Of this prophecy, Allison, the historian, says: "The history of Josephine had been very remarkable. She was born in the West Indies; and it had early been prophesied by an old negress that she should lose her first husband, be extremely unfortunate, but that she should afterwards be greater than a queen. This prophecy, the authenticity of which is placed beyond a doubt, was fulfilled in the most singular manner. Her first husband, Alexander Beauharnais, a general in the army of the Rhine, had been guillotined during the French Revolution; and she, who was also imprisoned at the same time, was only saved from death by the fall of Robespierre. So strongly was the prophecy impressed on her mind that while lying in the dungeon of the Conciergerie, expecting every hour to be summoned to the Revolutionary Tribunal, she mentioned it to her fellow prisoners, and to amuse them named some of them as ladies of the bed-chamber—a jest which she afterwards lived to realize to one of their number." In a note, Allison adds: "The author heard of this prophecy long before Napoleon's elevation to the

throne, from the late Countess of Bath and the Countess of Ancram, who were educated in the same convent with Josephine, and had heard her repeatedly mention the circumstance in early youth."

There is not a prophecy in the Bible as well attested or as remarkable as this one respecting Josephine, yet no theologian will attempt to explain it by supposing the old negress was divinely inspired to make these prophetic utterances.

All ages and nations have had their prophets. Sometimes they have hit the truth; sometimes they have missed. The proportion of failures probably equals if it does not exceed that of the successful guesses. Hundreds and thousands are uttering prophecies every day. Some of them are recorded, but the larger number, when repeated, are recalled from memory and related, often with artful, frequently with undesigned addition or omission to make them correspond with events that have occurred. When prophecies fail, and the failure is evident, they drop into forgetfulness, except when they are skillfully modified or twisted out of their original meaning and ingeniously applied to events never thought of by their authors.

Prophecies, as a rule, prove failures in proportion to their circumstantiality and particularity of statement. *Indefiniteness* is the characteristic of most prophecies that have come down from antiquity. Could many of the old Bible prophets return to earth and look over their own predictions, they would probably find it as difficult to explain them as it was for Jean Paul Richter in his advanced years to explain an obscure passage in one of his works. "When I wrote that sentence," said he, "God and I knew

what it meant : God may know now, but as for myself I have long since forgotten it."

Before a prophecy can be cited as evidence of anything supernatural it must be shown

1. That the prophecy has been fulfilled.
2. That it was written or uttered before the event occurred.
3. That it is in clear and specific language that will not apply about equally well to different events.
4. That the prediction has not been tampered with to correspond with the event.
5. That the narrative has not been modified to suit the prediction.
6. That some individuals, peculiarly organized in certain conditions cannot, by their unassisted powers, have a clearer vision of coming events than the ordinary mind in its normal state.
7. That the correspondence between the prediction and occurrence is not a mere coincidence.
8. That the event predicted could not possibly have been foreseen by human sagacity.

The reasonableness of these criteria is evident, I think. Yet what prophecy in the Bible carefully examined and fairly tested by them, will sustain the assumption of the theologian as to its Divine origin ?

Respectfully,

B. F. UNDERWOOD.

Bible Prophecies Regarding Babylon.

BY B. F. UNDERWOOD.

The prophecies of the bible are frequently appealed to as evidence of the divine origin of that book. But a prophecy does not necessarily prove superhuman agency. Lincoln was a prophet when he said, "This nation cannot remain permanently half slave and half free." Rousseau was a prophet when he predicted the French revolution of 1789. The old negress, who told Josephine when she was a girl, that she would one day be the Empress of France, uttered a prophecy more remarkable perhaps than any contained in the bible. This prophecy according to the historian Allison, was often related in the social circles of Europe long before Napoleon ascended the French throne.

The Freethinker has a right to demand evidence that any bible prophecy appealed to in proof of inspiration, was uttered before the event predicted occurred ; that it has not been changed to correspond with the event ; that the account of the event has not

been modified to conform to the prophecy; that the prophecy is in clear unambiguous language; that it is not equally applicable to different events; that the whole prediction has been verified, and that the event predicted was clearly beyond the power of man to foresee.

Judged by these reasonable criteria there is not one prophecy in the bible that will sustain the claims of theologians. Take the prophecies respecting Babylon, which are so frequently appealed to in proof of the inspiration and divinity of the bible.

“And Babylon the glory of kingdoms, the beauty of the Chaldees’ excellency shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherd make their folds there; but the wild beast of the desert shall lie there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged.”
Isaiah, chap. xiii : 19-22.

Jeremiah says: “And it shall come to pass when seventy years [of Jewish captivity] are accomplished, that I will punish the King of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolation.”
Chap. xxv : 12.

As God overthrew Sodom and Gomorrah and the neighboring cities thereof, saith the Lord, so shall no man abide there, neither shall any son of man dwell therein.” Jere. 1 : 40.

It is evident from Isaiah, chapters xiii and xiv,

that this sweeping destruction was to be affected by an invading army.

Now what are the facts respecting the condition of Babylon since the alleged dates of the prophecies I have quoted. I will, in answer to this question, give a few extracts from Layard's *Ninevah and Babylon*, the highest authority that can be appealed to on this subject.

“After the defeat of Darius and the overthrow of the Persian supremacy, *Babylon opened its gates to Alexander* who deemed the city not unworthy to become the capital of his mighty empire.” p. 454.

“The last blow to the prosperity and even existence of Babylon was given by Seleucus, when he laid the foundation of his new capital on the banks of the Tigris (B. C. 322). Only a few Chaldeans continued to dwell around the ruins of their sacred edifices.” p. 455.

“Still however a part of the population appears to have returned to their former seats, *for in the second century of the Christian era*, we find the Parthian King Evemerus sending numerous families from Babylon into Media, to be sold as slaves, and burning *many great and beautiful edifices, still standing in the city.*” p. 455.

“In the time of Augustus, the city is said to have been entirely deserted, except by a few Jews, who still lingered among the ruins.” p. 455.

“Amid the heaps that marked the site of ancient Babylon herself there arose (in the seventh century), the small town of Hillah.” p. 455.

“Hillah may contain about 8000 or 9000 inhabitants. A few half ruined mosques and public baths are its principal buildings. Its bazaar supplies the

desert Arabs with articles of clothing, arms, dates, coffee, corn, and contains a few Manchester goods and English cutlery—around the town and above and below it for some miles, are groves and palm trees forming a broad belt on both sides of the river.” p. 457.

“ A theory, put forward first by Col. Rawlinson I believe, that the ruins around Hillah do not mark the site of the first Babylon, has I presume been abandoned.” p. 456.

“ Hillah, like most towns in this part of Turkey, is peopled by Arabs once belonging to different tribes, but now forgetting their clanships in a sedentary life. They maintain however a friendly intercourse with the Bedouins, and with the wild inhabitants of the marshes.” p. 417.

From the summit of Birs Nimroud I gazed over a vast marsh, for Babylon is made ‘ a possession for the bittern and pools of water.’ In the midst of the swamps could be faintly distinguished the mat huts of the Kazail, forming villages on the small islands. The green morass was spotted with flocks of the black buffalo. *The Arab settlements showed the activity of a hive of bees.*’ p. 427.

“ Shortly after my arrival at Hillah, I visited the Birs Nimroud, accompanied by Zaid, and a company of well armed Agayls. Spying a party of the Kazail Arabs retreating from the marshes with their tents and cattle, they fell upon them, and under my shadow carried off a few cows and sheep, inflicting at the same time, some severe lance wounds upon the owners.” p. 422.

Thus we see that the city which was to be destroyed by a great army “ from the north country,” the city

whose time was near at hand, whose days, it was declared should not be prolonged, which was to be "perpetual desolation," after the Jewish captivity and never to be inhabited nor dwelt in from generation to generation, where the Arab was never to pitch his tent even; the city which was to "be as when God overthrew Sodom and Gomorrah"—was a large and important city after the prophecies were written and after the captivity of the Jews, that Alexander intended to make it the seat of his great empire; that afterwards it declined gradually like other ancient cities, yet "Jews still lingered among the ruins" in the time of Augustus; that in the second century of the Christian era, it still contained inhabitants and "many great and beautiful edifices still standing;" that at a later date Hillah arose on the *site* of the ancient city; that the town has now a population of from 8 to 9 thousand, and is peopled chiefly by Arabs; that other portions of the ground on which ancient Babylon stood, are inhabited by Arabs whose settlement show "the activity of a hive of bees," while all around, the green morass is spotted with flocks of the black buffalo; and that a British traveler actually saw Arabs with their tents, retreating from the marshes which form a part of the site of the old city.

It should be borne in mind that according to the ancient historian, Herodotus, Babylon formed a perfect square of sixty miles—fifteen on each side. The same historian informs us that the whole plain of Babylon in the past had been subject to inundations, and that the city was protected by artificial canals and embankments, kept in repairs at vast expense. There was, therefore, nothing improbable in the idea

that a portion of the ground on which Babylon stood would sometime become "pools of water;" but when the fiery old Hebrew prophets, declared in pronouncing Babylon's doom, that the destruction of the city should be speedy and its desolation complete, and proceeded to give particulars of its future condition, they put on record what in the light of present knowledge, must be regarded as proof of the unreliable character of their prophetic writings, and evidence that they wrote not by divine inspiration, but from intense hatred of their oppressor and from impatience of her destruction.

Nelson and some other writers have attempted to vindicate the correctness of the prophecies to which I have referred by quotations from Rollin and Volney; but it seems not to occur to many who still quote these old authors, that discoveries made since their death render their work of no value, so far as they relate to the site or condition of Babylon, not to mention other cities named in the bible.

Ezekiel's Prophecy Concerning Tyre.

BY B. F. UNDERWOOD.

The prophecy respecting Tyre is among those the most frequently referred to by Christian clergymen, as evidence of the divine origin of the bible. Yet this very prediction furnishes the Freethinker with one of the strongest proofs of the liability of the old Hebrew prophets to make mistakes when they attempted to speak of the future.

The prediction is contained in the 26th chapter of Ezekiel. The "Lord God" is represented as saying:

"Behold I will bring upon Tyrus, Nebuchadnezzar king of Babylon, a king of kings from the north, with horses and with chariots and with horsemen and companies and much people.—v. 7.

"With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.—v. 11.

"And I will make thee like the top of a rock: thou

shalt be a place to spread nets upon, thou shalt be built no more: for I the Lord hath spoken it, saith the Lord.—v. 14.

“I will make thee a terror and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord.”—v. 21.

According to the prediction, clear and explicit as far as it goes, Tyre was to be destroyed by Nebuchadnezzar, the destruction was to be total and complete, the city never was to be rebuilt, and the site, though sought for, was “never to be found again.”

The history of Tyre, instead of verifying the prediction, clearly shows that the prophet's indignation against the proud city that had exulted over the sad fate of Jerusalem greatly exceeded his ability to foresee and foretell the vicissitudes of fortune which awaited it.

In the first place there is no evidence that Nebuchadnezzar ever captured Tyre. Josephus who had access to histories not now extant, never intimates that such an event took place. Not a Greek or Roman author whose works have descended to us, makes any allusion to it. Writers in the latter part of the 4th century A. C. stated distinctly that there was no reference to the capture of Tyre by the Chaldeans in the historical writings then in existence of the Greeks and Phœnicians; and Jerome, the Christian Father, while noticing this fact, was unable to adduce any authority to disprove it. Even the prophet who uttered the oracle, sixteen years afterward, took back his own words, as the 18th verse of the 29th chapter of Ezekiel plainly implies that Nebuchadnezzar was unsuccessful in his efforts to capture Tyre. It is now generally conceded by historians and biblical schol-

ars that there is no proof that the Chaldean monarch was successful in his siege of Tyre, but that there are very strong reasons for the conclusion that the city was not captured by him.

In the second place, we know that Tyre continued to be a large and important city for centuries from the time of Nebuchadnezzar. In the year 332 B. C., it was besieged for seven months, and finally taken by Alexander the Great. It was then populous, wealthy and strongly fortified. Thirty thousand of its inhabitants, we are told, were sold as slaves. In accordance with the barbarous custom of the times, the defenders of the city were executed. It was subject to the Macedonian kings of Syria until the Romans took possession of it in the year 65 B. C., down to which time and afterward it continued an important and prosperous city. The accounts of Strabo and Josephus leave no doubt that, in the time of Augustus, it was more populous than Jerusalem. Its prosperity seems to have been uninterrupted from the first to the fifth century A. C. According to Jerome, who wrote about 414, the city in his time was "the most noble and beautiful in Phœnicea." He was perplexed to know how to reconcile its existence in his day—a thousand years from the alleged date of the prophecy—with the words of Ezekiel, that it should be destroyed and be "built no more." During the Arabian revolution that took place under Mahomet, it was again the subject of conquest, but its capture by the Khalif Omar did not put a period to its existence. When, five hundred years later (1144), it surrendered to the Christians, it was still a beautiful and flourishing city, and so continued down to the close of the thirteenth century, or 1800 years from the time the

Hebrew prophet said it should be destroyed by the Babylonian king and never be rebuilt. It was recaptured by the Saracens in 1291. Since that time, it has experienced fitful revivals of prosperity, but has gradually declined, until it is now reduced to a town of about 5,000 inhabitants. It is now known by the name of Sour (or Sur).

The fulfilment of the prophecy respecting Tyre, if literally verified, would be no evidence of the inspiration of the prophet, for when he wrote Nebuchadnezzar was probably already marshalling his hosts, and quite likely besieging the city; its capture seemed probable, and if totally destroyed and covered by the sea, its fate would have been identical with that of many other cities of the ancient world. But the prophet made a mistake, and furnished the Free-thinkers with an unanswerable objection to his claim that he wrote by the authority of "the Lord God."

Dr. Bellows, the distinguished Unitarian scholar and divine, in one of his letters from the East, wrote:

"We thought over the twenty-seventh chapter of Ezekiel, which so boldly and eloquently predicted the ruin of the proud city, which had already, in the prophet's days, become a synonym of luxury, prosperity and worldliness. The book-makers would have us believe that the prophecies in regard to the destruction of these cities that border on their sacred land, were verified with the most literal fidelity, and that every line of them had a special application and specific fulfilment. The real truth is, that the destruction of all great cities is certain, if only time enough is given; and that a thousand years might usually blot out the foundations of any town, or to build them over with

a new city. A few cities retain their names, after thrice as long a period, but they retain nothing else. Damascus, the oldest city in the world, is a city a dozen times rebuilt, and very often destroyed. Tyre has been destroyed and rebuilt and revived at least five times. To which of its destructions are the words of Ezekiel to be applied? The noble indignation of the prophet, venting his solemn sense of the destruction that waits on all the pride of this world, upon prosperous Tyre, *would have been just as carefully fulfilled if applied to any other sea-coast city which had reached prosperity.* It is of the providential nature of civilizations, as the world changes its wants, and starts new types of life on fresh soils, to decay, and no virtue or piety will save them from this fate ultimately. It is as certain as death for every man. . . . They (Tyre and Sidon) deserved doubtless the warnings, reproofs, and threatenings they received from the holy men who prophesied their downfall, but it required no miraculous vision to announce for them the certainty of a catastrophe which is universal and sooner or later, falls on all great nations and great cities.



HISTORY OF THE DEVIL.

BY ISAAC PADEN.

It is believed by many, that originally the face of the earth was smooth and pleasant, with gradual slopes and rises; no frozen oceans or lakes to chill the air; and vegetation grew spontaneous as food for man, free from toil, briars, thorns, thistles and obnoxious weeds; no mountains, craggy rocks, or dismal swamps to impede the path of the traveler; beauty and holiness covered the whole face of the earth; all good, and very good, throughout the vast creation. This was the condition of things, when man was placed upon the earth as its lord, with life and immortality stamped upon every living thing; and man in the image and likeness of his God, holy, happy and perfect. Thus man stood in all his glory, in the immediate presence of the great I Am. This period of man's happiness, is also believed to have been of short duration, and terminated in his fall. Death and mortality followed in the wake, as life and immortality once reigned throughout all the earth; now death and destruction commenced their ravages upon man and beast, together with all that had life,

and instead of spontaneous fruit for food for man, briars, thorns, thistles and obnoxious weeds covered the face of the earth; sorrow and trouble, vexation and misery, together with endless damnation, were the destiny of man, who had now to earn his bread by the sweat of his brow during his natural life, and then die and go to an endless Hell.

Under this mighty change or somersault, all nature groaned, man, beast, and everything that had life, rebelled against its maker—God, for forcing them into existence and leaving them unprotected, and all flesh wherein there was life became corrupt and desperately wicked.

God now seeing what he had done, became exceedingly sorrowful, and repented sore, and was grieved to the heart that he had made man, and shed a flood of tears over his folly and unwise act, and came near drowning the whole race of man (here he would have shown wisdom, had he made a clean sweep, and improvised another set, by way of improvement).

This mighty revolution and universal destruction, if theology be true, was the result of God placing too great a responsibility upon the first man and the first woman, and they fell, and all things fell with them; they being inexperienced in life, mistook a serpent, one of the beasts of the field, which God had made and pronounced it good; but here they were sadly mistaken (so says theology); instead of a friend it proved to be the Devil, and through his perseverance, they were induced to eat an apple or some other kind of fruit, which the theologians tell us is the cause of all man's trouble in this life and damnation in the next.

This serpent, who our divines say, is the Devil, is

he of whom we intend to give a short history ; in so doing, not having any personal knowledge of his majesty we are forced to rely upon hearsay evidence ; therefore as that which we hear may not be true, our object will be to make no statement except such as can be well backed up by infallible history, or the declarations of reverend gentlemen whose statements will not be disputed. A full and accurate description of his person is not possible, such as the color of his hair, the weight of his body, the color of his pants, the length of his tail, or the size of his horns, the number of wrinkles on them, and the same as to his cloven foot ; also his true name as he had, and has many, also his form and visage all suited to each generation and nation who formed his acquaintance. Whether his name was changed in honor for exploits, or in derision is not known ; and as for his origin this question is undecided whether he is a part of God's creation, or the result of some foreign power. Our divines tells us he was originally an angel of light, but that he fell from grace. This, if true, proves that he was not of the Calvinistic order, yet he may have been once a member of some other church, whose members are in the habit of falling from grace. Be this as it may, we have no knowledge of his peculiar views on religion, but we rather conclude he was a Free thinker, inasmuch as he taught Mother Eve the benefit arising from progression, or man would have remained in the blind path of ignorance, and a knowledge of good and evil would never have been brought to light, as God had forbid man to touch it, and man would not have known right from wrong. Our divines charge the Devil as being the prime mover in the overthrow of the happy and beautiful

condition in which God had placed man ; thereby the designs of the Almighty were thwarted.

This, if true, may have been more to try the strength of his power or his extra ability in matters of business than otherwise. Be this as it may, let it pass.

The first account we have of his personal existence and whereabouts, was in a beautiful garden filled with trees planted by God himself, bearing all manner of delicious fruits. Under the shade of one of these trees, history tells us, his satanic majesty made his first appearance on earth, by, or under the name of serpent (which now means a snake) ; here we find him in sweet conversation with a female though in a state of nudity, which proved that women at that age of the world did not run to fashion as they do now. Who but a man destitute of social feelings, would not envy his pleasure, under such circumstances, talking over the events of the day in social chat ? It is evident he was not aware at the time that she was a married woman, as he never was known to return the visit, which proved he was a gentleman of the first water. Being thus disappointed in his first attempt he never afterwards was known (Paul like) to touch a woman ; yet it is said he has children. From this fact, if true, he must have married. Nevertheless he may have remained a bachelor, and his children may have been adopted or assumed.

Our reverends tell us, he lied to this lady in the garden and deceived her. If this be true he is not to be believed at all times. This question is a matter of dispute, and remains undecided, whether he lied or told the truth. It is true he said to the woman, wisdom and knowledge was not calculated to kill her, but if she partook of the fruit of the tree of

knowledge of good and evil, she would be more like God ; this waked up her ambition, and she was determined to know more than she did, and not remain in total ignorance, and she partook of the delicious fruit, and gave also to her husband. This is the nature of women ; they love knowledge and delight in knowing things, and Mother Eve should be thanked, by every woman in the land, for her perseverance in attaining to the knowledge of good and evil, as it has proved to be the basis and foundation of all education and improvement.

It is also a fact, that, following the advice of this Devil, she became the mother of inventions, and introduced to man the use of the needle, in making clothes to cover man's nakedness ; shame and modesty before were unknown. Thus Mother Eve not only stands at the head of education and refinement, but the first inventor, and should any one examine the libraries of the world and the patent offices of the nations, he would see the result of the act of old Mother Eve under the advisement of the Devil. Nevertheless, it is claimed by infidels and unbelievers in sacred history that there is no personal Devil, and if there ever was one, he has long since disappeared. This we claim is not true, for the best of reasons. Two or three unimpeachable reverends say they saw and had a personal encounter with him ; one of them in Europe,—the Rev. Martin Luther, who threw his inkstand into his face, claiming as a justification the Devil insulted him ; however, it is evident Luther committed an assault and battery upon the person, whether justifiable or not, we can not say.

He was also seen of a later date, by Rev. Joseph Smith, in the State of New York, where Smith says

he had a "rough and tumble" with him, respecting the gold plates found by Smith, who says the Devil undertook to wrench the plates from him, and kicked Smith as Smith turned to leave him. If this be true, he did not act the part of the gentleman, provided he considered Smith his equal.

He was also seen by Rev. Bloomburg in Sweden, in a room, and when he left he carried the whole side of the house with him. This, if true, shows he must have had the strength of Sampson.

These facts are from the history of those Reverend gentlemen, and by the mouths of two or three witnesses the truth is established.

As for the credibility of Luther, Smith and Bloomburg there can be no dispute. If Luther saw him, there can be no doubt but that Smith and Bloomburg saw him. They speak of his cloven foot, but say nothing about his tail or horns. We infer from this, he had lost them in some battle.

His existence is thus proven beyond a cavil, (except his tails and horns, and they are accounted for) he having been seen not only in Europe, but in America, as well as in the early history of man, when snakes ran on legs, and talked with human voice, and women stood out in the open air without petticoats or skirts, —nothing to obstruct a fair view of the beautiful form of nature so attractive to the eye of man. King David, though a man after God's own heart, yet he was unable to withstand the sight of Bathsheba, Uriah's wife.

Having now proved the existence of a personal Devil, we proceed with our history.

From the interview with the lady in the garden, we hear but little of him, until the days of father Job,

when he (Satan, who is now called the Devil,) was walking up and down upon the earth, viewing his possessions that had fallen to him, in the treaty between him and God. This noble Prince, while passing a state house, when, on a certain day, there was a convention in session, composed of the sons of God as delegates, and "Satan came also," whether as a delegate or spectator, (perhaps a lobbyist,) history does not say; but history warrants us in saying he was a delegate, or an old chum of the chairman, who was God. It is evident he was not one of the meddlesome kind, as he made no speech nor offered a resolution, until after the chairman asked him from whence he came, the same as to say, "We are now ready to serve you; what do you wish?" And Satan, (who is now called the Devil) answered, "From walking up and down the earth, viewing my possessions." Out of this friendly conversation, a dispute arose, concerning the goodness and integrity of a man called Job, the only man claimed in divine history to be perfect, and one who eschewed evil. Yet this man was a Heathen Prince; what an idea! that a Heathen Prince could be the equal of a Jewish King, it is absurd in the extreme, nevertheless it is a truth; and to decide this dispute, Satan offered a resolution, which was discussed, and being declared in order, was passed without opposition, and the Devil (Satan) made chairman of the executive committee, and was instructed to make report at the next session. The convention adjourned, to await the result, which was the confiscation of all Job's possessions.

On a certain day the convention again opened, and Satan came also, and after the same salutation, the Devil being chairman of the executive committee, re-

ported that the resolution had been executed to the letter, and the object was not reached ; therefore the dispute was not settled, and the Devil offered another resolution ; “ Skin for skin, yea, all that a man hath will he give for his life ; this resolution being duly discussed and passed, and the Devil again made chairman of the executive committee, the result of which was father Job lost his skin and came near losing his life.

In this matter we have drawn our own conclusions. But it looks very much like gambling, *on a bet of guessing*, and he had to pay the bill, as it was all done at his expense ; yet we are told Job was well paid after becoming a heathen banker ; and Job may have laughed heartily after it was all over, to think of the joke, and the grand speculation in doubling his pile. To all who have no higher aspirations than dollars and cents, it may appear just and right, though it cost old Job a sore side.

From this, there is but little known of the Devil, until he is again found in company with God's only son. What had become of all the sons of God in the days of Job ; history leaves us in the dark. But here we find him in the wilderness, in the land of Judea, figuring in a big speculation—trying to sell out his possessions to the Son of God, and “ move West.”

Here let us say, in this transaction, he was called Devil ; previous to this date his names were more or less respectful ; Serpent was once universally used (especially in Egypt) as representing wisdom. Satan and Demon were considered angelic or spiritual personages, and ranked and named with the Lords and sons of God as can be seen in the days of Job, also in the days of King David, they were so much alike, that

the inspired writers, in giving an account of David numbering the children of Israel, one says it was the Lord, and another says it was Satan, who caused him to do it. If the inspired writers could not tell which one caused David to do what he did, we are justified in believing that at that time they were very near alike—of the same rank at least.

It is also claimed by the inspired writers, the Devil made the first move towards preparing or securing a sacrifice for man's salvation, by entering into Judas who delivered the sacrifice into the hands of the executioners ; this entering into Judas, is rather against the position of a personal Devil ; but we presume Judas was hollow ; as it is said he bursted. As the Devil failed to sell out the kingdoms of the earth, we presume they are yet in his possession, though our divines say that the poor Devil did not own one foot of land at the time ; and there is now a dispute in reference to his title. Nevertheless, if theology be true, he holds a chattel mortgage on man, executed by Adam in the Garden of Eden, and acknowledged before the Supreme Judge of the Ecclesiastical Court of Heaven, which he forecloses as they "pass over," except a few that are run off and secreted by the priests, who justify this act by claiming the Devil cheated or took the advantage of God through Adam in obtaining this chattel mortgage on man.

Be this as it may, the Devil's claims on man rest upon the facts claimed by our divines, in reference to the fall of man through Adam. If the fall of man is a fact, and was brought about by a fair and open day transaction, within the knowledge of God, and by him permitted, as every preacher tells us, then the Devil did not cheat the Almighty, and legally he is

entitled to all he claims, though he may have outwitted God in a business transaction. Legally the mortgage is good, so long as the fall of man is admitted, and the only safety for man is to hire some priest to run him off ; this question now decided we proceed.

We find by Divine record, that the Devil and the Son of God conversed together face to face, on friendly and social terms, the same as with his father in the days of Job, though they did not agree on every point the same as in Job's case, but nothing in this is strange or wrong, great men often disagree.

The Devil thus failing in his speculation with the Son of God, the priests have made it a profitable business, in running men out of the Devil's jurisdiction. One of the most successful ways used, is to run them through water, and in this way he loses their track. This running off business has given employment to thousands, and some have made themselves immensely rich, while others have nearly starved to death. This is a noble result arising from the existence of a Devil, giving employment to so many, whose disposition is to lord it over his fellow-men.

We again proceed with our history.

From his interview with the Son of God in the wilderness of Judea, he is only occasionally spoken of in the annals, until he is seen by Luther, Smith and Bloomburg. Yet it is claimed he was once an inhabitant of Heaven, where he caused a rebellion and had a big fight with one Michael, a Prince. In this battle his name was called Dragon, (which represents power) and from the facts claimed, he must have been a man highly esteemed, and one of influence, as it is claimed he induced one-third of the powers that were (supposed to mean the Southern States) to rebel, and fall in with

him, and thereby was enabled to make a big disturbance, in a place where our divines tells us all is peace, and quietness, and the weary traveler is forever at rest. There must be a mistaken view in this matter. However, it is evident there was not a man on the throne at that time of the firmness of Abaham Lincoln, or the Devil and his army would not have been permitted to secede. A question of policy may arise here. Lincoln denied the right of secession and whipped the rebels back into the traces again, while God accepted the right to secede as a matter of policy or choice, and got them out of Heaven as best he could. We cannot see but the right to secede is fully established by God ; (this may only apply to monarchical kingdoms, not republics). Lincoln braved the storm of war and brought the rebels to terms, and cast out the Dragon (supposed to mean human slavery) and there is now no place in America found for it.

But our divines tell us the Devil and all his forked-tailed host are here upon earth. This accounts for Luther, Smith and Bloomburg seeing him as they say they did.

Whether he had any thing to do in the late rebellion in the United States may be a question. There is one thing certain as far as peace and quietness are concerned, there can be but little choice between the theological Heaven and the United States. Both have been cursed with a rebellion and a war. If the Devil caused the rebellion and war in Heaven, he may have been the cause in America ; but not having been seen in person at the head of the rebel army, we conclude our rebellion was gotten up by the priests and other designing men of our nation, who more for the sake of profit than true honesty, taught the divine

right of human slavery as an institution of God, handed down from the days of Noah. This, the people of a free and civilized nation, resented as an imposition, and a war was the result.

We again return to our subject. Our divines claim the Devil is guilty of all manner of wickedness, that he lied to mother Eve in the garden, by which he thwarted the designs of the Almighty. How true this may have been, I am not prepared to say, but if true, the Devil is the smartest man of the two, he being a progressionist, and God a stationary orthodox. It is not to be wondered at; and it is the way with the orthodox world to this day; they are always behind, and the last to yield to a scientific truth; and should the Devil occasionally get the advantage, it is only a natural consequence. As for the Devil's origin, parentage, &c., together with his peculiar traits of character, we have to depend upon history and our divines, who say he was the son of the morning. Rather a peculiar father indeed, but so it is, they say so, and we take it for granted. He also is claimed to have been once an angel in Heaven. These facts, if they are facts, prove his parentage and origin to be good and respectable. How such a good fountain could send forth such a mean Devil, is a theological mystery. As his associates, both in Heaven and on earth, were none other than first-class, all combine to clothe the whole matter in a mystery, how such a mean cuss "could grow up under such influences" and surroundings. Every fact claimed gives the lie to the charge of his meanness. First, in a sweet conversation with a virtuous lady, under the shade of a tree planted by God's own hands; also in his travels up and down upon the earth; no place was found so congenial

and suited to his taste, as a convention of the sons of God, whose chairman was their father, into which he entered, and was cordially entertained in a social chat with the president. It is true, they did not agree in their judgment. Yet their dispute ended in a friendly bet. Whether they took any thing to drink on the occasion, history does not inform us. However, Job paid the bill and the dispute ended. This, we admit, is a stain upon his character, to gamble at the expense of an honest man, or to give his consent to afflict a man without cause. This being the only mean trick through his life, there may be some mistake about the matter. It is an admitted fact, he was the sole companion of the Son of God when on earth for forty days at one time. Who can say he did not keep the very best of company, both while in Heaven and also on earth? Yet it is true, he and his associates, did not fully agree in all matters, but where is the wrong in this?

As for his true character and standing, it can be better judged by the company he kept, than any other way. Nevertheless the clergy charge upon him all manner of crime. This is a trait in their character. They treated God's only son the same way, and in fact put him to death, their admissions of facts prove the contrary.

1st. They admit Heaven was the place of his origin and birth.

2d. He was the son of the morning.

3d. He was in office and an angel of light.

4th. Whenever seen always in the best of company; even the last time seen was by three reverend gentlemen. So far his character stands vastly ahead of an average class of reverend gentlemen of our day,

and we pronounce it good. The orthodox God could not dispense with his services; and he has no reason to be ashamed of him, as he never was known to get drunk, as was the case with Noah and many other of God's servants; neither was he ever seen in a house of ill-fame, such as was the house of Rahab the harlot, where the servants of Joshua—the acknowledged chief commander of the armies of the God of Israel—resorted.

But you will often hear his name mentioned in churches. Some have supposed he was a church member, inasmuch, as he first taught the advantages in knowing good from evil—one of the most essential lessons ever taught to man. Neither was he ever known to commit adultery with woman, either married or single, or in any way meddling with females, other than by way of giving encouragement to advance in wisdom and knowledge, which has given rise to the present refined condition of man and woman.

He was never known to be angry or in any way displeased, jealous or "full of wrath." These passions belong to the kingdom of imperfection. He was never known to repent or regret any thing he had done. This would show short-sightedness on his part. And was never known to be displeased with a man and kill him; never known to take any delight in the shedding of human blood; never went at the head of an army on earth, where they killed babes and sucklings; never was known as having been pleased with seeing the heads of human beings cut off and stuck upon poles for the sun to shine on; never was known to swear an oath or chew tobacco. The only mean trick proven against him, was the part he took in Job's case without cause. It is also admitted he

was a man of influence ; when he seceded from Heaven, his mother country, his native home and place of birth. In this he did nothing more than our forefathers did, when they rebelled and seceded from the Kingdom of Great Britain.

There are but few, but what would be proud of such a history of themselves, even such as the Devil is entitled to.

Thus we close our history, of him who is called the Devil, who while in Heaven was second to God himself ; now on earth stands despised by all church members. Yet they acknowledge him in their universal church creeds in the sectarian churches, as the second person in the Godhead, as seen by the following, and he cannot be dispensed with without destroying the whole theological theory of man's salvation. (Viz :)

1st person. God the prime mover in man's existence.

2d person. The Devil the prime mover in man's fall.

3d person. Christ the prime mover in man's redemption.

4th person. The Holy Ghost the prime agent in man's salvation.

Neither one of these four persons can be dispensed with without destroying the theological system or scheme in relation to man's destiny.

Without a God there would be no existence of man ; without a Devil, no fall ; without a fall no redemption ; without redemption no use of a Christ ; without a fall, and redemption no salvation for man.

Second view of theology. The salvation of man, rests wholly upon the crucifixion of Christ's body upon

the cross. This, if true, makes the act of the Jews in putting Christ to death indispensably necessary. Had the Jews obeyed God's command, "Thou shalt not kill," which theology claims they were under an obligation to do, or stand condemned as transgressors of God's command—if they had obeyed there would have been no salvation for man.

Thus, we see, if theology be true, man's fall was the result of Adam and Eve disobeying God's command, "Thou shalt not eat thereof," and man's salvation is the result of the Jews disobeying God's command, "Thou shalt not kill." If man's salvation rests upon the crucifixion of Christ's body on the cross, and it was optional with the Jews to do it, or not to do it, but from choice they did—the same as with mother Eve when she refused to live in ignorance, but from choice acted under the Devil's advice, and thereby man is capable of reasoning and judging between good and evil, right and wrong, the more man eats and partakes of the fruit called the knowledge of good and evil, the more elevated he is and the more refined he becomes. "We should thank the Devil, mother Eve and the Jews for all these blessings."

To talk about man falling in a refined or moral sense, when he was first so low, he neither knew good or evil, and stood on a level with the beasts of the field as to refinement, is absurd. And the theological view of man's fall can be comprehended in these expressions: "God set a trap, the Devil sprung it and man got caught."

Redemption is about the same, the Devil entered Judas, thereby surrendering his death grip on man, and placing the sacrifice in the hands of the Jews, who

offered it for man's salvation, which, if true, each party is entitled to their share of thanks, in proportion to that which they did. Will some theologian, or any body, tell which did the most to effect man's salvation, the procuring or betraying, the offering and making the sacrifice, or the sacrifice itself?

The foregoing is presented to the reader for no other purpose than to show the difference there is in certain statements, when covered under a robe or mantle of sacredness. The points here stated are the same in substance as claimed in theology, but they are stripped of their robe of sacredness, and stand unclothed and uncolored, and can be seen in a common sense view. Should the reader look upon the writer of this little pamphlet as one who has no reverence or respect for God or truth, a greater mistake would be hard to make.

The time is coming, and now is, when these false imaginations that have blinded many and have so long been held as sacred truths, will yield to common sense, and submit to scientific truths based upon facts. Therefore let the reader reflect—not condemn, but act upon his better judgment, instead of his religious prejudices, and open his eyes of understanding, and exercise the undeniable right of every individual to do his own thinking. Bigotry, superstition and priestcraft have blinded men long enough, therefore let us come out and be God's men, and take an eagle's flight and soar over the mountains of knowledge and leave the little sectarian cage—the “seven by nine” religion for the moles and bats.

Woodhull, Ill.



The Jews and Their God.

BY ISAAC PADEN.

PREFATORY.

ALL who write a book, pamphlet or lengthy article, deem a preface necessary, in order to have the reader's attention rest upon the object intended by the writer.

Therefore, the intention of the writer of these few thoughts upon the Jews and their God, is expressly to raise and discuss the question, whether the personage by them described as their God, was, and is the embodiment of Deity; or, in other words, the source of the power that rules the universe by unchangeable laws. The writer takes the negative side of the question, and sets forth a few of his reasons, and respectfully and earnestly requests any one or all who believe that in the God of the Jews is the dictating power that rules the universe, to come out before the world, and show, by good logic and sound judgment to hon-

est skeptics (as there are many, and they are rapidly increasing), that the personage whom the Jews held and worshiped as God, is worthy to be worshiped as such, by man throughout the earth.

The subject involved in the few thoughts of the writer, embraces one of the most important questions now agitating the religious world; therefore, the reader is respectfully asked, not to pre-judge at first sight, nor condemn before investigating, but read, and then bring all the thoughts of the writer before the throne of justice and reason, condemning all claims on either side that have a tendency to degrade and bring the character of Deity below that of a civilized human being. This done, dear reader, and the wishes of the writer will be fully complied with, and he will have no fears of the result.

CHAPTER I.

We propose to pen a few thoughts in reference to the Jews and their God, who, some claim, is connected with a Devil, and theology makes a Devil indispensably necessary as the second person in what may be called the quartette Godhead, as the following will show :

1. God, the prime mover in man's existence.
2. The Devil, the prime mover in man's fall.
3. Christ, the prime mover in man's redemption.
4. The Holy Ghost, the prime mover in man's salvation.

This constitutes the sectarian creed, except the Jews, who claim the Christians have stolen their God, calling him their Father, discarding them (the Jews) in a religious sense, and turning them out into the cold, as a God-forsaken people, despised by man

and rejected by Deity, yet the Christians hold good the precepts, examples and opinions of the Jews, acknowledging their Priesthood and their God, as the standard of right.

How the ideas, precepts and opinions of such a God-forsaken people can be the standard of right, in this civilized age, is a theological mystery.

Taking all the claims for facts, what preference have the Jews and their God over other nations and their God, and wherein does the preference lie? Were they the first nation? By no means. Did they remain as a nation longer than any other nation? They did not; China was a nation long before the Jews were in existence, and their God has preserved them as a nation to this day, without any allegiance to the Jews or their God.

Did they, as a people, possess more moral goodness than any other nation?

If the shedding of human blood, and the destruction of property, is moral goodness, they excelled the world. As for murder, rapine, debauchery, theft, fraud, and deception, as a nation they have no equal; all of which they claimed was done under the sanction and command of their God. So far as they excelled other nations in this, their God was superior, but in no other sense. As for believers and followers of the Jewish God, including the present Christian world, compared with the balance of mankind, they are a small minority.

In this, the God of the Buddhists is far ahead, and as for governing ability, the Chinese God far excels the Jewish God. It is claimed, the Jews were destroyed on account of their wickedness. *As for their wickedness, there is no dispute, but why are the Chinese*

sustained, if wickedness is the cause of the destruction of nations? This needs no comment. As my remarks are intended for the Jewish God, we shall speak mainly of him, and leave the gods of other nations mostly unnoticed. Not having personal acquaintance with him, we shall be obliged to confine our thoughts to the Jewish records and theological claims.

While Abraham, Moses, and others say they saw and conversed with their God face to face, yet the Apostle Paul says *he is invisible and cannot be seen*. If this be true as to the God of the Jews, we shall fail to prove his personality. It is probable Paul at that time had reference to the God of the Universe, which is spirit, and cannot be seen as a person; therefore this God cannot be the God we intend to speak of. The Jewish God was seen by them, and talked with them face to face, as one man talks to another, yet it is claimed he has not spoken a word in the hearing of any man for about two thousand years, except to Joseph Smith and Brigham Young; and our theologians say that they are both liars. It may be said from the fact that, as the Jews ascribe to their God the power that belongs to the God of the Universe, their God was and is the same. There is no more proof of this than there was that the calf which Aaron made was the God that brought them out of the land of Egypt.

All nations make the same claims for their gods that the Jews do for theirs, and it proves nothing. Each nation and its God must stand upon their own merits; if the destruction of property, and the shedding of human blood is immoral and heathenish, the Jews and their God stood upon the lowest plane. Yet

the low and undeveloped condition of man, at that age, morally forbids any one to condemn, or to accept their religious views ; but they should be held and looked upon as we do on our childhood, when we had no higher conceptions of that which was right than to strike back when we were struck ; an eye for an eye ; a tooth for a tooth ; if you strike me, I will strike you. But that which we find fault with, is the teaching of theology, that we, at this age of man's development, are under an obligation to bow down and acknowledge the Jewish God and the Christian's Devil, and reject all other gods, though they may not be stained with human blood.

As for Moses, he was, and is considered the mouth-piece of the Jewish God, yet his position was the same as with many others who claimed to act direct under the dictation of their God. Menes, who lived 3900 years B. C. ; Christna, 3120 ; Buddha, (whose God was Brahma,) 1180 ; and Zoroaster, 1000 ; all these, and many others, lived under a theocracy, the same as Moses, whose God was supreme—Kings, prophets, priests and rulers, all acting under infallible, or divine authority, the same as the Jews. In this manner the world was governed, until civilization and common sense overruled. Divine authority in kings and rulers is now discarded in all advanced nations, except with Mormons and Catholics.

As for the man Menes, he was great in his day, and as for moral goodness, he far exceeded Moses ; it was claimed for him, he suddenly disappeared, and his death and burial were not known by any one. Christna was claimed to have been born of a virgin, and his body was carried off, but no one knew where or by whom. Buddha was claimed to have been translated

to heaven, the same as Enoch, Zoroaster was carried off in a ray of the sun. Moses died upon a mountain, and God buried him, but no one knew where.

Elijah was carried to heaven in a chariot of fire, drawn by horses. Osiris, of Egypt, died and arose from the tomb and went to heaven, and was made judge. Jesus was killed by his brother Jews, and arose from the tomb and ascended to heaven, and was made Judge to judge the world. Mohammed rode to heaven on a horse called Alborack, returned the same night, died, and was buried, and staid buried; and as for his followers, they have been equal, if not greater, than the followers of Jesus; and as for honesty and temperance, far in advance of any Christian nation. The Jews, as a nation, were despised and held in derision by all other nations for their dishonesty, rebellious and turbulent disposition, (and they hold their own well.) It is also claimed they are now disowned and forsaken by their God, which no other God has done. The testing of the power and strength of these national Gods has been the direct cause of rivers of human blood flowing like streams from a fountain. In this, the God of the Jews tried to excel, for the express purpose of getting honor and a great name among other nations and Gods; and we can truly say, if honor and glory arise from the destruction of life and property, the Jewish God had it. But is it not a fact, *true honor, and all that is grand and noble, arise where power is clothed with gentleness, the reposing and self-restraining attitude of strength*; these are the graces of an honorable father, king or ruler, while an ambitious tyrant seeks honor and power through blood and carnage.

CHAPTER II.

We will now notice the theological view of the Jewish God and the Christian Devil. Theology claims this God is now determined, and has been for at least six thousand years, to destroy the Devil and all his works, sooner or later, as opportunity may offer, and make a clean sweep, leaving neither horns nor hoofs. Though the struggle may be long and hard, thousands are now and have been enlisted in this great battle. These generals, colonels, and captains are paid by the people; the conquering and subduing of this Devil being the object, upon the claims that it is for the happiness of man, and the glory of Israel's God.

This justifies us in looking into this interesting subject. Theology tells us, this God, for some cause, permitted or suffered this Devil to get the advantage of him, and thereby has become the enemy of man's happiness and the opponent of (an Almighty) God; therefore we will take a general view of matters and things as we find them on record, and claimed by theologians. In the beginning, it is said God created the heavens and the earth (out of nothing); the first move that was made, *God said let there be light, and there was light*; if this be true, this God originated in or out of darkness; the idea that God had his origin in total darkness, is a theological mystery.

Quite a contrast this, between the origin of the Christian Devil, who, it is claimed, was the son of the morning, an angel of light in heaven, while God, the great I AM, came out of a dungeon of darkness. Mystery No. 2.

The next move was three days' work, with their evenings and mornings, before the sun existed, which,

by the way, is the only thing that gives existence to evenings and mornings ; mystery No. 3.

On the fourth day he made the sun, moon and stars. Why it required five days to make this earth, one of the smallest planets known, when the whole balance of God's creation, including countless worlds, with their suns, moons and stars, was made in one day, is mystery No. 4.

On the sixth day, he created the animal kingdom, and man was made in his own likeness, and in the image of himself, male and female created he them. How a male and female could be made in the image and likeness of one person, is mystery No. 5.

To them, male and female, God gave for meat (food), the fruit of every tree bearing seed ; the earth and all belonging to it were pronounced by him who as claimed never errs, very good. He (God) now encloses or sets apart a portion of land suitable for a garden, in which he sets or planted an orchard of fruit trees, and took the man Adam, whom he had made, and put him into this garden to keep and dress it. In this garden, four rivers had their origin, flowing therefrom. If this be true, this garden embraced a very large country ; mystery No. 6.

Here the man Adam was told not to eat the fruit of every tree. If this be true, God had changed his design from that which he intended, when he said the fruit of every tree is for meat for man ; mystery No. 7.

He then charged Adam not to eat of the tree of knowledge of good and evil, notwithstanding it was loaded with delicious fruit, pleasant to the eye, and good for food. What this tree and its fruit were for, is mystery No. 8.

It is said while every beast was passing before the eye of Adam, each with its mate, God saw Adam's lonely condition, and had compassion upon him, and said : " It is not good that the man should be alone ;" sympathizing with Adam, said : " I will make him a help-meet for him," and did so. Why he did not say " Let there be a woman," is mystery No. 9.

But we conjecture a woman could not be made out of nothing, so taking the advantage of Adam when asleep, he took out one of his ribs and made a woman, and called her name Eve. If this be true, he did not make man male and female, at the same time; mystery No. 10.

Yet it is possible the female, made when Adam was, got lost among the orang-outangs, and may have been Cain's wife's mother. Eve now filling her place, and becoming Adam's lawful wife, they were well prepared to obey God's first command, multiply and replenish the earth, they being now organized in a family capacity, and by their God placed in a garden called Eden. Peace and quietness reigned throughout the face of the earth.

Here, it is said, in the absence of God, this Devil commenced his work by teaching Adam and Eve wisdom and knowledge, thereby upsetting and breaking to pieces God's plan, whatever it may have been. And God has been laboring day and night ever since to destroy this Devil and his works, and to get matters and things straightened up as good as they were before. This, our divines tell us, will never be done, as there will be a loss of a large portion of mankind, inasmuch as the damnation of every soul is the work of the Devil. Should the Devil himself be destroyed, his works will remain, just as long as damnation lasts ;

poor encouragement this. It is evident, if it was God's intention man should remain ignorant of the knowledge of good and evil, he was sadly disappointed ; and if it is now his intention to destroy the Devil and all his works, if theology be true, he will fail in the end, and his disappointment will be great, unless hell and damnation be abolished.

We would here call the reader's attention to a nation or an individual, who does not know good from evil, and you can have a faint idea of the condition of man before the Devil commenced his work. This whole affair is one stupendous theological mystery.

It is said when God found Adam and Eve had got possession of the knowledge of right and wrong, he feared the result, and turned them out of the garden and cursed the earth. Whatever became of this garden and the trees that were in it, is mystery No. 11.

It is claimed God more or less dictated the affairs of Adam and his family throughout their natural lives ; called Cain to an account, and settled up with him for the killing of his brother ; put a mark upon him, lest some (pious Christian) might find him and kill him. This is the only murder case on record where God is claimed to have compromised and settled on such easy terms. A great change indeed in the days of Moses. Mystery No. 12.

We suppose he changed his notion, which he had a right to do, if he was in any way like man, who, it is claimed, is in the likeness of himself. It is said in the days of Enoch, God had an organization, and Enoch stood at the head and walked with God (while going to and from church), but in what condition do we find this organization in the days of Noah ? Completely broken up, all flesh had become desperately

wicked. Theology tells us the Devil had got full possession of man and beast ; all that had the breath of life was now under the control of this Devil. Under this sad condition of things, we find the Jewish God on the stool of repentance, and it is said of him, he was grieved to the heart that he had made man ; disappointed again, and failing to accomplish his designs, he became desperate, and exclaimed in his anger, " I will execute my wrath and avenge myself upon all flesh, wherein there is the breath of life." In this was his only hope. Having tried his skill in governing man, from Adam to Noah, yet man grew worse. He was now driven to despair, and in the agony of his soul he exclaimed : " It repenteth me that I made man." Adding action to his words, he sent the whole race of man to an endless hell, except Noah and his family, and again commenced to people the earth anew ; but using the old seed, the Devil was in it, and there was no reform ; the fruit was the same, and Noah got drunk the first chance he had, and cursed the posterity of his son. Upon this, it is claimed, the institution of human slavery had its origin. The new stock from the old seed proved a failure, and it is said God saw the condition of man, that it was evil continually (not discovering it before), he now made a promise to Noah never to drown mankind again. He (God) now adopts a new plan, by choosing a man whose name was Abraham, and said " from this man I will raise up a nation, a peculiar people, zealous of good works, all other nations shall be unto me as heathens and dogs, but to this man, Abraham and his seed, I will bestow favors and blessings without number," and this nation shall be head and not the tail—a peculiar people, a holy nation—whom he clothed with

the power of the priesthood, promising to Abraham to give to him and his seed a large tract of land, a country flowing with milk and honey, and that they should have it for an ever lasting possession, he and his seed forever.

This was a failure from the beginning ; Abraham never possessed a foot of it as his own, if the bible tells the truth ; and his seed, the Jews, failed to kill off all the Canaanites, who finally succeeded in subduing and driving the Jews out of the land as invaders. This man, Abraham, the chosen of God, was called by Paul the father of the faithful on account of the confidence he had in his God ; yet he refused to trust him, resorting to lies and deception in preference, thereby deceived King Pharaoh, and also King Abimelech, and exposed his wife to prostitution, through fear of his life ; here King Abimelech was the more righteous man of the two, and upbraided Abraham for using deception. Abraham's excuse proves he labored under a mistaken view, in regard to the religious notions of other nations and their Gods.

Here we find this man, Abraham, who is held up as the father of the faithful, and as a model man for our day, refusing to trust his God, having more confidence in deception, thereby exposing his wife in prostitution to a people that he believed was under no restraint to do evil. Notwithstanding all this is justly charged to him, yet our theologians will hold him up as a model man, and as our standard in a moral sense. What lower step could a man take, than to deny his God and refuse to protect his wife when among strangers ? King Abimelech was justified when he rebuked him.

CHAPTER III.

In this chapter we will notice Jacob, the grandson of Abraham, who was the father of the twelve tribes of Israel, and others, in relation to their God. First, we will place these men and their God in a proper light, or as we understand their true condition to have been. We have already said, the undeveloped condition of man, at that age of the world, is a justification for their childish ideas; that these men may have been model men in their day—candid, and as far as they knew, honest—we have no doubt, yet they labored under many wrong impressions, the same as Abraham did when he believed King Abimelech was under no restraint to do evil, which was a gross mistake, yet it caused him to do that which would disgrace any man. But such things were more justified in those days than now, and were practiced by the Christian Church for centuries. The writer has no disposition to vilify the characters of the Jewish fathers, further than to show they were honestly deluded, deceived, and labored under many mistakes, the same as all other people, and that their religious views are not to be relied on as a standard for this generation, having had no higher source than other nations, all of which had their origin from the spirit world, each corresponding in character with man at each age. And how could it otherwise be? This true, it accounts for all the savage and revengeful disposition manifested by those who the Jews called Lord God and angels, (according to their appearances).

Many of those spiritual personages assumed great authority (one at least), and oft times executed it with a vengeance, and savage in the extreme, foreign and unlike a god worthy of human sympathy. As in the

case where one hundred and sixty thousand Assyrians were destroyed in one night (Isaiah xxxvii. 36,) and many other like cases too numerous to mention. Therefore, the Jews and their God, together with the angel (spirit) world, cannot be looked upon in any other light than that they acted wholly under the law of force, in all its bearings, the same as the beasts of the forest, low and undeveloped as to moral goodness. These facts, with their religious prejudices, account for all the Jews claim for themselves and their God, he being of no higher order than the spirit of some ambitious king, who the Jews held and believed to be God, and in fact was their God. It was the same with other nations, (except in the plural of gods,) and that their God regulated and arranged all their domestic affairs in life. If a man was found dead, or any person died prematurely, or was killed accidentally, or in any way lost his life while young or in his prime, it was believed to be on account of the displeasure of their God, as in the case of Onan, son of Judah (Gen. xxxviii. 10).

In all things wherein they prospered, it was evident to them their God was pleased with what they did, and thereby considered themselves blessed of their God, regardless of the means, though they were degrading and dishonest. On the other hand, a failure on their part was proof of their God's displeasure, and an offering had to be made to appease his wrath. In principle the Jews in no sense differed from other nations, except the Jews held one God and the balance were angels. Other nations acknowledged Gods in the plural, as they made their appearance on different occasions, all having spiritual communications from the spirit world, all having prophets, priests,

seers and mediums, each having its superstitions. One nation believed their God rode in a carriage on wheels, drawn by twelve men, called the juggernaut, while the Jews believed their God rode in a box or chest carried on four men's shoulders, called the "ark of covenant." One nation believed a woman who drowned herself was turned into a Kingfisher. The Jews believed a woman when leaving her home, looked back to see if her house was on fire, was turned into a pillar of salt, (or perhaps a barrel of salt). One nation believed a man was turned into an ox (the ox was afterwards considered an incarnate god, and worshiped). The Jews believed a man was turned out to pasture and eat grass like an ox. A thousand such cases could be shown, all equally false as to fact.

As for the Jewish nation, it had its origin in Abraham, Isaac and Jacob. These three were the founders of that nation, and their God was named after them, (as he was not known before), and he retains this name throughout the Christian world, and for this the Jews claim the Christians have stolen their God. Be this as it may; Jacob being a twin brother, his God, before he was born, is said to have loved him and hated his brother Esau; though his brother, a little smarter fellow, got into the world first, this made him the lawful and legal heir of his father's estate, and was entitled to his father's blessing, in which lay the promise made to Abraham. Here is a theological question, "Did the Jewish God arrange the conception and birth of these twin brothers?" If he did, there are but two conclusions. 1st, He did not realize what he was doing; or 2d, he preferred lies, fraud and deception, to that of truth and honesty.

How this conclusion can be avoided, we leave the reader to decide for himself.

As for myself, I cannot bring my conceptions of God (as I conceive him), low enough to meet the demands of theology. Therefore, I choose rather to charge the origin of the controlling power under which the Jews had their existence as a nation, of no higher order than man or the world of spirits, whose origin is man, and that the God-power that rules the universe is above and beyond the present spiritual sphere of man.

Jacob being the favorite of his God and the idol of his mother, readily became the tool of them both in deceiving his father, thereby obtaining the blessing of his father, which legally and rightfully belonged to his brother Esau, according to the custom of nations at that time, and by the Jews carried out. Jacob having already taken the advantage of his brother's necessity, had bought his birthright for little or nothing. In these days we would call it an act of fraud, a cheat. Jacob, by the help of his mother, the blindness of his father, and barefaced falsehood of his own, obtained his father's blessing, and thereby became in possession of the promises made to Abraham. A failure on the part of Jacob, supplanting his brother Esau, in obtaining the birthright and his father's blessing, would have thwarted and destroyed the designs of him who is claimed to be the Almighty, the fountain of justice. Here we exclaim with honest indignation, *What an idea this!* Yet, if theology be true, God, before the boys were born, "loved one and hated the other, and the elder shall serve the younger," or in other words, "Jacob have I chosen to stand before me as the head of the twelve tribes of Israel,

and Esau have I rejected," thus making it indispensably necessary that Jacob's father should be blind—for all heaven knows Jacob could not have deceived him if he had not been blind. Therefore theology makes it necessary, in order to have the designs of the Jewish God carried out, that Jacob's mother, when she counseled her son, should induce him to lie and deceive his father. No man is justified in finding fault with a Jew when he cheats him in a trade, so long as he justifies Jacob and his God cheating Esau, and deceiving father Isaac.

I have now set forth the origin and foundation of the Jewish nation under the direct dictation of their God, and it is left with the reader to decide for himself the question whether its origin had its foundation in a God of justice and moral goodness, or in fraud and deception. There is one undeniable fact, the Jewish nation ended in a disgraceful destruction, which is proof in favor of the latter. We close on this point, by asking a few questions. What treatment can be more foreign and in opposition to the golden rule laid down by Jesus, than the treatment of Jacob toward his father and brother? Yet nowhere in the Bible is the conduct of Jacob and his mother found fault with. If the Jewish God had preferred, or loved truth and honesty, having power to control, he would have had his chosen one, Jacob, to have been born first, thus avoiding the necessity of fraud and deception, but perhaps he did not think of it in time. But instead, justice was murdered and trampled under foot by him who it is claimed said: "Thou shalt not bear false witness against thy neighbor," but in this case a man bears false witness against his twin-brother, and deceives his father, yet the same God condemns

and justifies the same act ; also, " thou shall deal justly with thy neighbor." Yet from the fact Jacob cheated his brother and deceived his father, for which he was promoted and placed at the head of God's people ; and the cheating of his father-in-law in raising cattle, (his God helping him,) he was placed among the wealthy of the land, thus blessed in all he did.

There is Rahab, the harlot, who for her lies and deception in saving Joshua's spies, and turning traitor to her own nation, was saved by him who, it is said, says " No liar or whoremonger shall enter the kingdom of heaven." It is possible, however, there may be a preference in favor of females. Taking into consideration the claims of the Jews in regard to their God, much may have been imaginary. But as for the real facts, they cannot be dispensed with, better than to charge them, as the acts of a spirit of some savage king, whose vengeance and wrath had not yet subsided, neither had his ambition abated. Is it not a fact, the character of such a personage would be compatible with the character of the Jewish God? This is evident, and the evidence is stamped upon almost every page in the bible. The whole trait of his character bears upon its face that of the low, uncultivated attributes of a man living a savage life. *Just so long as there was nothing to displease him, he was tender, kind, merciful and full of love.* On the other hand, when displeased, (and this was the most of the time,) there were no limits to his wrath and vengeance. The foregoing being warranted by the record of the Jews called the unerring word of God, no matter how immoral, false or ridiculous, all the same, it is sacred and should not be called in question ; such are the claims, also, for the Koran, the Shaster, the Vedas and all

the sacred writings or books of the different nations, each claiming their religion to be of their God, and were superior to all other religions and gods, the Jews did the same, and it is the same now with the Christians, *we are of God, and all the world lies in wickedness*, the latter none other than an outshoot of the Jews, whose authority was of no higher order than man, either in earth or spirit form. This accounts for all that was said and done by men, angels or their Gods among all nations. Believing as they did, the Jews in particular, that hail-storms were the effects of their God's vengeance, that tornados, earthquakes, eruptions of the earth, and volcanic fires came direct from God ; all premature deaths were the effects of God's vengeance, and thus long life on earth was a special blessing ; an eclipse set forth God's displeasure ; a defeat in battle, or a failure in anything was the same. Should a man marry a wife, and she bear him a son, she was blessed of God, but if barren, she was cursed of God. This was the natural result of their low, undeveloped condition. Those who now firmly believe the bible to be infallible, are more or less tinctured with the same superstitions and false ideas, by whom all scientific truths have been met with senseless opposition. Death being the greatest curse known, all who dared to advocate truth in opposition to these religious ideas, lost their lives. Jesus in like manner lost his life under the religious persecution of the Jews, God's chosen people, who did it to please their God, and thousands of others were put to death for the same purpose.

Notwithstanding the Jews killed Jesus, yet he is now a spiritual personage, and by his believers held and worshiped as their God. This is consistent with

our position. Brahma is one of the most noted Gods known in the world, and his worshipers are now the most numerous on the earth, and they persecuted unbelievers the same as the Christians did ; and all who do not now acknowledge Jesus as God, no matter how much moral goodness they possess, are condemned. The present condition of the Christian world is similar in other respects. Earthquakes, tornadoes, hailstorms and volcanic fires are all right, providing no lives are lost, no great amount of damage done, God's name is not called in question. But should there be a great loss of life and destruction of property, the greater, the more evidence there is that it is an act of God. But you will never hear the name of Jesus brought in, that his vengeance is thus executed. Inasmuch as he is acknowledged to be the Christian real God, "why does he not execute wrath and vengeance?" The wrath of Jesus, or the vengeance of Jesus, is not named by our divines ; while the wrath of God, and the vengeance of God (having reference to the God of the Jews, the God of the bible), is heard from every pulpit. The vengeance of Jesus would be laughed at, while God is declared to be "a man of war," "a jealous God," and "vengeance is his, and he will repay."

CHAPTER IV.

Theology claims man fell from a high station of moral perfection, in which God had placed him, to that of total depravity. Being thus outwitted by the Devil, it has been, and now is, the sole object of the Jewish God to destroy this Devil and all his works ; and to do this he calls to his aid his son—who, theology claims, is as old as his father, equal in power and

in wisdom—and an innumerable host of angels, together with the assistance of man, in an organized capacity.

We have already shown the organization in the Garden of Eden, that it was vanquished by the Devil, and the designs of their God thwarted and a general smash-up took place; also the organization in the days of Enoch was demolished by this Devil, and a general state of wickedness prevailed over the face of the earth. Here ended the second organization in a general triumph of the Devil over God, his opponent.

We shall now speak of the third organization, which was commenced with Abraham, carried out through Jacob, and completed by Moses. First a trade was made between Abraham and his God, and a land contract entered into, the same as any two land speculators, each party covenanting to fulfill certain stipulations named in the agreement. Abraham was to do thus and so on his part, and for so doing his God agrees and promises to give a warranty deed to him and his seed forever, an everlasting possession of a certain tract or parcel of land, naming and describing its boundaries, flowing with milk and honey, indicating its extra goodness above all other lands. This tract of land was at that time inhabited by a race of people called Gentiles, the same as America was by the Aborigines of this country. The treatment of our American Indians at the hands of our professed Christians faintly shows the treatment the Canaanites received at the hands of a nation who acted as the executioners of a God of vengeance who had commanded their utter destruction. We would ask here if that which is called a possession in the promised land of Canaan

above, as the land of Canaan is claimed a type, may we expect the Aborigines of heaven will be driven out at the point of the sword after the resurrection of the Jewish and Christian saints, as theology grants heaven to no others?

How was the possession of the promised land obtained? Was it in accordance with justice and the Golden Rule? We answer, no! The land was found in the possession of a strong, war-like people. And the Jews were commanded by their God to kill and destroy, and to take possession by force. To this they demurred, with tears in their eyes (see Numbers xiv), which caused their God to fly into a desperate rage, upbraiding them for cowardice, declaring in his wrath, they were unworthy even to see the land. We will illustrate: A covenants with B to give him a certain tract of land; B finds C upon the premises who shows fight. B informs A of the fact, A flies into a pet, and swears, "you cowardly pup, you shall not set your foot upon it; but I will give it to your children, who will accept my conditions." And the possession is taken afterward in a sea of human blood.

Friendly reader, the Jews taking possession of the land of Canaan under the dictation of God is now before you in its true light. It truly is a case without a parallel. Here was a nation of people, whose God was their Lord, and who had commanded, "Thou shalt not kill;" also, "Whoso sheddeth man's blood by man shall his blood be shed;" likewise, "Thou shalt not covet thy neighbor's goods." This same God now curses and upbraids this same people for refusing to kill and to take that which belongs to another. Here our Christian friends may meet us by

claiming the Canaanites had forfeited their title to life and property by transgressing God's laws. Supposing we admit this, and apply it in all like cases (which would be just), that the transgressing of God's laws works a forfeiture of life and property, *what a hell on earth this would make if put in practice, and the Christians the authorized executioners.* Nevertheless upon this idea the Jewish religion was based; and was by the Christians carried out for centuries, and would be now if they had the power.

The blessing of religious freedom, the value of which can not be estimated, arises from the fact that the power of the Jewish God grows weaker in proportion as man advances in civilization, and human rights are respected. But the Jews failed to conquer the world, and the Christians have about given up the idea, except Catholics and Mormons. The latter organized in Kirtland, Ohio, under a bible pattern; three persons forming the presidency of the church, the same as the Father, Son, and Holy Ghost form the head of all things; and Abraham, Isaac and Jacob formed the head of the Jewish nation. Next are their twelve apostles, representing the twelve sons of Jacob, and the twelve apostles of Christ. Then seventy elders, representing the Jewish sanhedrim, and Christ's seventies. All under the power of the two priesthoods, Aaronic and Melchisedek. With this bible organization, and the acknowledgement that Jesus is the Jehovah God, made flesh and dwelt among us, now enthroned in heaven, who had "set his hand again the second time to recover his people." (We would say the second time proved the first a failure.)

Under a firm belief in the Jewish God, and the ful-

fulfilment of the prophecies written in the bible, they assumed, and firmly believed they were the chosen of God; and taking the bible view that the Gentile world had filled up their measure of iniquity, and were ripe for destruction.—Isa. xi:11, 24, 25.

The reader can better realize the position the Mormons held by reading the prophecies in the bible, and in proportion as his confidence is in the prophecies, so will he justify the movements of the Mormons. They commenced in doing and carrying out the fulfilment of the prophecies in Kirtland, Ohio, then in Jackson Co., Mo., then at Nauvoo, Ill. But civilization and human rights overpowered them, and drove them out, the same as the Jews were. A firm, unshaken belief in the God of the Jews, and in the fulfilment of prophecies in the bible, was the soul and life of their religion, and is justly chargeable for every move the Mormons made. The result of this people has placed the Jewish God and the bible, as infallible guides, before the world in the truest light of any other sect now on earth. Yet our Christian friends call them a deluded set. *Why?* we ask. The answer is easy; the Mormons carried out the prophecies, precepts and examples in practical life which are recorded in the bible, while the Christian relies upon his faith in his God and bible, without practice, selecting a few of the rites and ceremonies that suit the times, and the balance of his time he uses in prayer, asking his God to do that which he won't do himself.

We shall examine the third church of God, or religious organization, as found on record. At the commencement, or the time this national church separated itself from other nations, Moses killed an Egyptian, hid him in the sand, and fled his country; and this

was claimed to be a sign that God had appointed him as their deliverer. In due time, after this, Moses had an interview with a spiritual personage whom he sometimes calls God, at other times he is called an angel; at times he could be seen and talked with face to face, not only by Moses but by others. Invariably when seen he was in the form of a man, having all the attributes and disposition of a savage king. Uncivilization was stamped upon almost every act on his part, corresponding in full with the low, undeveloped condition of man at that age of the world. And how could it be otherwise, he being one of them, having only changed bodies and location, without reform? Possessing power as he did he undertook to organize and raise up a nation, with a full determination to conquer the world, and bring all nations to bow in subjugation to him. The Jews were by him intended to stand at the head of all nations; who should come and worship at Jerusalem, as the capital of the earth. But in all this he failed, for the want of wisdom. He not only failed in conquering the world, but failed in governing the Jews as a nation; whom he cursed and turned off as unmanageable, and has never shown his face since, and who can blame him after such a failure?

What, or who, can better portray the character of the Jewish God than in the character of an ambitious tyrant, who seeks glory and honor through blood and carnage, meting out acts and threats of unsatisfied vengeance to the full extent of his power?

Next to Moses killing the Egyptian were the plagues in Egypt. In this Moses and his God barely succeeded; the power and influence of other like spiritual personages, influencing and controlling the

magicians or mediums of Egypt, the same as all other nations, show as their records do, a universal similarity throughout. As for blood and carnage, Moses and his God starts out to excel all other Gods and nations, all for the express purpose of glory and honor. But not being satisfied on this point, when death and mourning filled the land of Egypt, Moses' God brought his psychological force, or spiritual power, to bear upon the organs of the mind of king Pharaoh, that he thereby might achieve to himself a great name and get him honor among other nations and their Gods. For this purpose he controlled and changed the king's mind until he completed the king's ruin. It would make my thoughts too lengthy on paper to give the one-hundredth part of the exhibitions of blood and carnage that followed in the wake of the Jews and their God. As for the contentions and disputes between Moses and his God proves Moses was more than God's equal in wisdom and reasoning powers, and often in these disputations God came out second best, yielding to Moses' superior wisdom, abandoning his own purposes and adopting Moses' counsel instead of his own.

This may be a theological mystery No. 13, yet easily accounted for. Moses had the advantage of a later and better education, being learned in all the wisdom and arts of Egypt in his day, and was well calculated to give counsel. This his God well knew, and to execute his savage, revengeful disposition upon his own people, would have shown his weakness, and it would have been a proverb in the land, and a disgrace among the nations. This Moses saw, and persuaded his God not to execute his wrath upon his own people. This proves Moses possessed more wisdom, reason

and humanity than God, and God appealed to him in these words : " Let me alone, that my wrath may wax hot against them, and that I may consume them." This also proves Moses had held him in check before ; it also proves Moses was master as to wisdom and reason, but not in power. In the latter Moses feared his God, and oft times had to be still and quiet, lest God could not be restrained.

We have often thought it was well for the children of Israel, that Moses and God had not both been mad at the same time. As it was, only three thousand lost their lives, instead of the whole nation. Can it be true Moses prevented God from killing off about four hundred millions of human beings ? If he did, he did well.

This whole affair is ridiculously absurd under any other view, than that God was of no higher order than himself. See the destruction of the lives and property of the Canaanites, infants and mothers, each alike suffering death, while virgins, young and beautiful, were saved alive, to be used as wives and concubines. Theologians may tell us, it was God's object in all this, to destroy the Devil and his works. But where can the Devil be brought in, in the case of Pharaoh changing his better judgment, in not letting the Israelites go, when the Jewish God said he did it himself ? (Yet it compares well with the Devil's general character, according to theology.) But the destruction and tormenting of King Pharaoh and his host, was the work of the Jewish God, not the Devil. Mystery No. 14. -

Nothing but a revengeful tyrant would punish a man for doing that which he himself caused him to do. We find on several occasions this God doing a

Devil's work, supposing no other person than a Devil would deceive a man, and then punish him for being deceived. But what do the Jewish prophets say on this subject? They say the Lord, who was Israel's God, deceived them.—Jeremiah xx. 7; Ezekiel. xiv. 9. These men were inspired to write the truth. They also say their God or Lord put a lying spirit in the mouth of four hundred of King Ahab's prophets at one time, and they lied. We ask, how could they help it? Can theology tell us? The bible says the lie they told was concocted in heaven, suggested by a spirit, and sanctioned by the Jewish God, while sitting on his throne, in the midst of all his angelic hosts.—1 Kings, xxii. 23. It was the same with King Pharaoh, when God controlled his mind expressly to get him a great name, all at the expense of the king.

We pass over, without noticing one thousand and one circumstances of a similar character, low and savage in their nature, that would now disgrace any of our present heathen nations, yet we will name one or two instances where the wrath of the Jewish God was appeased. In one case, the heads of seven men were cut off and stuck upon a pole, so as the sun could shine upon them; this was well pleasing in his sight. One other case: The God was displeased with King David, and not being fully avenged on David, exposed to shame his wives upon the housetop, by his son Absalom, who, in the sight of the sun, prostituted his father's wives, and the Lord said "he should do it in the sight of all Israel." It truly shows wisdom and good sense in other nations to look with scorn and contempt upon the Jews and their God, (being under his tuition and his direct dictation,) yet

they grew worse and worse, more wicked and steeped in crime, living as they did under, "thus saith the Lord," which proves the control their God had over them did not lead to moral goodness.

The Romans, as a nation, were far superior in kindness and moral goodness, yet were driven, by necessity, to kill them on account of the blind faith they had in their God, which prevented them from surrendering. (See Josephus.)

Theologians claim that their God forsook and left them as a nation on account of their wickedness, and the bible sustains this orthodox view, and it proves the correctness of our reflecting thoughts, that the Jews, as a nation, and their God as a moral governor, was a complete failure. The third organization closing as it did, under the most heart-rending destruction, without a parallel in the history of man. Thus ended the third organization, got up by this Jewish God, according to the claims of theology. A reform in the moral condition of man, was never more necessary, so far as the Jews were concerned.

The Devil thus gaining a victory over the third organization, and but little done, if any, toward destroying him and his works. (Poor encouragement so far.) But it is claimed by our theologians, the Jewish God left the Jews, that he might associate with the Gentiles, who he once called "heathens" and "dogs;" but in fact they possessed more moral goodness than the Jews; such as old Cornelius, his equal was hard to find; also Father Job, the only perfect man named in the bible, were Gentiles.

Thus the condition of man gave rise to a new and better system of religion, and a new organization was entered into, embracing equality and universal broth-

erhood, taking the place of bigotry and tyranny in a great measure. This organization had in it the spirit of reform and progression, with many other things leading to virtue and moral goodness, which originated in a social band of angels (spirits), which caused the angelic world to rejoice, and many made their appearance at the time, singing songs of gladness with great joy.

This system of religion being so foreign and different from that taught by Moses and his God, it was said by the Jews to be of the Devil, and they treated it as such, and put to death the founder and prime mover in this grand reform. But the same God was acknowledged by a large portion of the adherents, yet he was never known throughout the organization to have shown his face or any of his parts. But our divines say he overshadowed a virgin, and she brought forth a son, and he officiated in his stead. But be this as it may, he did not act in any sense like the Jewish God, providing he was by him begotten. He took no delight in murder and rapine, he discarded revenge, and condemned retaliation, sympathized with man in all his afflictions, a friend to the sinner and those who erred, taught moral goodness in all he said and did, was mild and loving in his ways, except when talking with the Jewish priests. For this no one will blame him, who can realize what a cursed set they were. (This expression does them no injustice, though it is harsh.) It is out of the question for a father to produce a son so unlike himself. He resembled the Jewish God in no sense whatever as to character, disposition or animal passion. It was a libel and gross slander, to charge him as being the son of the Jewish God. He acknowledged the God of

nature, only referring to the Jewish God when remonstrating against them, but claimed universal fatherhood and brotherhood, and himself the son of man in the common sense of blood relation. This the Jews called blasphemy, and treated as such.

This organization was like all before it, inasmuch as it had the ruling passion of man ; and having gained a victory under the generalship of Constantine, tyranny ruled, and the sword and bludgeon again was instituted. Here the fourth organization fell, merging itself into what was called the Church of Rome, and from that into the present Roman Catholic Church, called by the Protestants the Devil's church. Here ends the fourth organization, falling as it did into the hands of the Devil.

Here we would say, notwithstanding its fall and failure, there were prophets, seers or mediums in it, who looked down through time, saw this organization represented to their spiritual view under the figure of a woman, called "the great whore, the mother of harlots, and abominations of the earth," and she was drunk with the blood of those who had respect for moral goodness. How strange indeed, that blood and carnage were once the delight of a merciful God! Now the Church of Rome is charged with being drunk with the blood of saints, those who belonged to the class of which Jesus was one, who suffered and died under the hands of God's high priests, clothed with the power of the priesthood.

CHAPTER V.

After some five or six thousand years, with all the aid and assistance that theology claims for him, the Jewish God has so far failed to establish a church,

or an organized kingdom on earth ; and as for destroying the Devil, by insnaring, catching, chaining, or imprisoning him, there is no encouragement, by way of getting rid of so loathsome a creature. He remains an eye-sore to the clergy, *and yet their best friend*. We will now look after those who perished under the priesthood of the Jewish God. It is not to be wondered at, that John the seer, saw the church organization, by which the priests held their power, and by it thousands were put to death ; that it was drunken with human blood, being controlled as it was by the Jewish priesthood, which put to death all who dared to oppose its authority, Jesus not excepted.

The church under the control of Constantine, a tyrant in every sense, whose genius failed him in inventing ways and means to kill, torment and punish heretics, as they were called under that organization, (or witches and wizards by the Jews.) The estimate we have made of the Jews and their God is based, as a foundation, upon their own record, sacred and profane ; but we will not vouch for the truth of it in all its fullness and particulars. Nevertheless it is held by many as the unerring word of God. If the Bible account is reliable, we have not misrepresented the Jews or their God ; but believing it is not all strictly true, justice demands this qualification. The Jews charged their God with many things he was not guilty of, by saying, " Thus saith the Lord," when the Lord had not said it ; yet it is so recorded.

Second, they did many things themselves to gratify their own dispositions ; if successful they ascribed it to their God, and it comes down through their records to us, as being sanctioned and dictated by him.

Third, many things arose from superstition,

imagination ; yet were recorded as facts. What I say of the Jews on this point, I say of all nations. There is a universal similarity, and there is nothing more wrong in the Hindoos believing *Alayone*, daughter of *Æolus*, who drowned herself in grief for her husband, was turned into a kingfisher, (a bird) than for the Jews to believe Lot's wife, for looking back, was turned into a pillar of salt ; all from the same cause (ignorance) and equally untrue.

We have now shown the failure of the fourth organization, which was swallowed up by the Church of Rome, "the great whore," seen in a vision by John, a seer and medium, as being the "mother of harlots," out of which most of the present religious sects have sprung. These four failures prove one of these things. The Jewish God was incompetent to govern man in the capacity of a nation or church. If this is not true, then it proves all these organizations had no higher origin of authority than man, in and out of the earth form. If this is not true, then it proves the Devil, after achieving a victory in the garden of Eden, has kept the field ever since, in spite of all the efforts on the part of God, man and angels. As we have heretofore relied upon the Jewish history, in reference to the Jews and their God, we do the same in looking after those who perished at the hands of, and was put to death by the authority of the Jewish priesthood ; and those in power. The Jews in no instance claim or admit they ever put a man to death without just cause ; therefore their laws and statutes were so worded there was no trouble to convict and put to death all who violated their laws, under which Jesus, with thousands of others, suffered death. Jesus spoke to those Jews then in authority, who held the priest-

hood, forming the grand Sanhedrim, who sat on the judgment seat and condemned him to death, he whose motto was to do good, and he said, "Woe unto you for ye build the sepulchers of the prophets, and your fathers killed them." From the blood of Abel unto the blood of Zacharias which perished between the altar and temple, embracing a period of some four thousand years. Luke xi. 47-51. Who dare say this testimony is false? If true, it speaks louder than the thunder of Sinai; and what does it mean? If true, and we take it as such, it amounts to this. The Jewish priest, and those in authority, had been in the habit of killing, stoning, and putting to death a certain class of people that Jesus called prophets and apostles. We will call them mediums; the Jews called them witches, wizards, blasphemers, necromancers, persons who talked with the spirits of the dead. For all this class, they had a law that all such should be put to death; if the testimony of Paul can be relied on, where he speaks of the treatment and condition of such. Heb. xi. 37-38 "They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheepskins and goat-skins, being destitute, afflicted, tormented, of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth." These were considered as violaters of those laws, the same as in the days of king Saul. It is evident the woman that is called by our present priests, the Witch of Endor, who was banished by king Saul, and had secreted herself as best she could, was one of these. In this case we will quote from Josephus' history—a well authenticated work, and one that may be relied on. In his 6th book, 14th chapter of the "Antiqui-

ties of the Jews ;” a much fuller account is given of this woman than in the Bible. “When Saul had heard this, he could not speak for grief, and fell down on the floor, whether it were from the sorrow that arose upon what Samuel had said, or from his emptiness, for he had taken no food the foregoing day nor night, he easily fell quite down, and when with difficulty he had recovered himself, the woman would force him to eat, begging this of him as a favor on account of her concern in that dangerous instance of fortune-telling, which it was not lawful for her to have done, because of the fear she was under of the king, while she knew not who he was, yet did she undertake it, and go through with it, on which account she entreated him, to admit that a table and food might be set before him, that he might recover his strength and so get safe to his own camp. And when he opposed her motion, and entirely rejected it, by reason of his anxiety, she forced him, and at last persuaded him to eat.

“Now she had one calf that she was very fond of, and one that she took a great deal of care of, and fed it herself, for she was a woman that got her living by the labor of her own hands, (I wish this could be said of our clergy,) and had no other possessions but that one calf ; this she killed, and made ready its flesh, and set it before his servants and himself, so Saul came to the camp while it was yet night. Now it is but just to recommend the generosity of this woman, because when the king had forbidden her to use that art whence her circumstances were bettered and improved, she did not remember to his disadvantage that he had condemned her sort of learning, and did not refuse him as a stranger, and one, that she had no

acquaintance with ; but she had compassion upon him, and comforted him, and exhorted him to do what he was greatly averse to, and offered him the only (calf) creature she had as a poor woman, and that earnestly, and with great humility, while she had no requital made to her for her kindness, nor hunted after any future favor from him, for she knew he was to die ; whereas men are naturally either ambitious to please those that bestow benefits upon them, or are very ready to serve those from whom they may receive some advantage. It would be well therefore to imitate the example of this woman, and to do kindness to all such as are in want ; and to think that nothing is better nor more becoming mankind, than such a general beneficence, nor what will sooner render God favorable, and ready to bestow good things upon us. And so far may suffice to have spoken concerning this woman."

We would ask where does that woman live, in all Christendom, that is worthy of a better character than the one Josephus, the great historian, gives this poor despised woman, stigmatised with the name of the "witch of Endor," nevertheless as for her moral character she is the person whose life, habits, and disposition, are the nearest and most like Jesus'—always ready to do good. How did the life and death of Jesus stand among the Jews ? He was in like manner condemned ; pronounced and looked upon as an impostor and put to death, by what the priests called the law of the Lord, under which thousands before him lost their lives ; of whom he spoke, when he said, "your fathers have killed them." Notwithstanding all this, our present teachers of theology are threatening us with hell and everlasting damnation if we do not

acknowledge the Jewish God, declaring Jesus (who was born of a woman, the same as all children are) to be the legitimate son of this personal God, who talked face to face, with Abraham, Jacob, and Moses ; when his character, disposition and manner of life, had no more resemblance to the character of Jesus, than a ravenous she-bear, (such as destroyed forty-two children) has to a dove which was the emblem of Jesus' God, the spirit that abode with, and controlled him through life on earth ; while these two she-bears, carried out and executed the curse of Elisha, when under the influence or spirit of the God of the Jews when he cursed the children. *Who dare deny this, that believes his Bible*, and who dare say, these two she-bears did not portray the God-power under which Elisha cursed the children, whose offense was a childish retort, upon a man who had a bald head ? Who dare say the dove does not portray the God-power by which Jesus was controlled through life ?

There can be no doubt, but that Abraham, Moses and others who acted under authority were influenced by the spirit of a savage king, whose disposition had undergone no change perceivable, by way of reform, who was by times petulant and cross, at other times noble and grand, varying from the sublime to the ridiculous, never above, but often below that of humanity ; while the prophets, who Jesus says were killed and put to death, were controlled and influenced by spirits more mild, such as the one he was ; and for instance, John the apostle, who was controlled and governed by a God-power that was all love. What a contrast between the God-power that controlled Jesus and John ; and the power that dictated these words : " I am a jealous God, and a God of war, I

ill stir up nations to battle ; vengeance is mine and I will repay ; I will laugh at your calamity and mock when your fear cometh. I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. Also the Lord had put a lying spirit in the mouth of all these thy prophets." Can it be possible, a man possessed of common sense can sink his ideas of the God of the universe, the fountain of truth and perfection, low enough to meet the demands of those recorded facts, and the teaching of theology ? I confess I cannot.

In connection with the examination of this subject, the existence of spiritual beings inevitably comes in for a share of our attention. In the Bible various accounts are given of these spiritual personages being seen, under various circumstances and conditions. The seeing of them is not an opinion, but a *fact*, claimed by all nations and ages of the world, and even at the present day. To deny their existence, would give the lie to all nations, and to some of the best men of our own time. This, perhaps, should place it beyond a doubt. But here is a mystery, the extreme Materialist, who denies the immortality of man, and our Christian friends agree, that there are none seen and talked with at the present time. In this the materialist is far the most consistent, as Christians claim they were once seen and talked with, but not now. If the question rested upon the claims of the Christian, and those who deny man's immortality, presumption decides the question in favor of the Infidel; if none now, there never was any.

Here the Christian, in his defense, replies to this reasonable decision : " Yes, there may be spiritual

personages or spirits now seen by those who are mediums, but they are all of the Devil and his angels or evil spirits, but those seen and talked with by Abraham, Jacob, Moses and others, were God himself and his holy angels." Here we propose to take our Christian friends at their word, and admit their claims, that God and his holy angels administered in person in the affairs of man, from Adam to Constantine, and that the Devil and his angels have been exercising in person to rule ever since, or at least from the days of Swedenborg, and are now doing all in their power to govern the affairs of man. This is the substance of the claims of the Christian world on this point. And the thing most necessary is to realize the condition of man *then and now*.

How was it then, commencing with Abraham, when the idea of one God and angels were first introduced, previous to Abraham's day? Gods were in the plural, and the original Greek from which the Bible was copied, begins with the words, "In the beginning the Gods created the heavens and earth, Gods in the plural was used throughout" in the creation of man, which agrees with all ancient records of the different nations. Abraham and his God, entered into a covenant of circumcision, changing and altering the private member of each male as a mark of distinction, the same as a stock raiser cuts off a piece of the ear of his calf or pig. There was also a land contract entered into, the possession of which cost rivers of human blood and the destruction of property, the value of which is beyond figures. This was all done by the command of Abraham's God in person, aided and assisted by angels. As for the slaughter and carnage throughout, there is no parallel.

It is also recorded, Jacob had a wrestle (rough and tumble) with the same personage that he calls God, and prevailed, but in the fall got his thigh put out of joint. Here he refused to tell his name, but blessed Jacob and left for fear of daylight. We would ask, was he afraid some one would see him and know him ?

It is an undeniable fact, wars and bloodshed were the only means advised by the Jewish God to settle national disputes; in fact death was the penalty for all crimes, and in some cases the criminal's father's house had to suffer with the criminal. Fraud, deception, theft and robbery were the national character of the Jews; polygamy, whoredom and concubinage were tolerated. Human slavery and selling females for wives and concubines were the practices of the day. A compound of drugs, that would poison a horse, was given to the wife of a jealous husband, but no redress for the woman, who was cursed with a dishonest companion. Where is justice to be found in such a law. The priests and those in authority, put to death all who dissented from them in religious views—their God aiding and assisting in all this. Tyranny was the ruling power.

But our Christian friends may tell us, God and his angels have not spoken to man on earth, nor made their appearance since the New Testament was written, therefore God is not responsible for what Constantine and the Pope did. Not so, friends, you claim the commands, statutes and laws recorded in the Bible, were put there by God himself, to govern his people in after days. This Constantine and the popes believed and acted in accordance therewith.

How are things now, under the reign of the Devil

and evil spirits, who now appear in person, conversing with men and women face to face, such as Swedenborg, Judge Edmonds and thousands of others, who, for truth and veracity, stand unimpeached? These spirits or spiritual personages are, and have been, using all their power and influence to wean the affections of man away from the God of the Jews, and to abandon all the Jewish and heathen relics of savage barbarism. I ask, how is it now? Wars and bloodshed are being now discarded, and arbitrations are now about to be instituted to settle national difficulties. Crimes of all kinds are now being punished according to the aggravation in the case, and the death penalty is now limited to only murder in the first degree, and that is discarded by our best humanitarians. Polygamy, whoredom and concubinage are prohibited by law. As for jealous wives and husbands, our laws are the same for both. As for priestly power and divine authority, by which thousands were put to death, they are becoming things that once were, and men and women are now permitted to worship God according to the dictation of their own conscience. As for human slavery and selling females to the highest bidder, it is almost universally abandoned. Fraud, deception, theft and robbery are now individualized and punished by law, except in war, which is a Jewish relic, and cannot be avoided, until the god of war and of vengeance is discarded, and the god of peace and good-will to man adopted. The reader is left to decide and judge between the condition of *then and now*.

We have said, there was a plurality of gods before the days of Abraham and Moses; and it is true. The Jews, as a nation, were the first people who claimed

one God, and all other spiritual personages were angels. Before this they were all called gods, and many were named according to circumstances. Thus, Mammon was the god of riches, Bacchus was the god of wine, Cupid, the god of love, Æolus, the god that ruled the wind and lived on an island in the sea. There were the god of war and the god of peace. There were gods many, and lords many, but with the Jews there was but one God, all other spiritual personages were called angels. Thus their God and his angels were believed by the Jews to constitute the spirit world.

How was it with Abraham? He saw three men, which were three spirits who were materialized, so as to be a tangible substance, a *fac simile*, but could have vanished and disappeared at pleasure, the same as the hand that wrote upon the wall. Abraham called them men, and they were men in every sense; they ate, which proves their condition was the identical same as Jesus' was, when seen on the bank of the sea, eating broiled fish. Two of these men or spirits were afterward called angels, whose interest it was to inform the Sodomites that a volcano was about to burst upon them. But on account of ignorance and religious superstition, the history of the facts in the case are very imperfect, yet we may get the outlines. Abraham believed one of these three men was God the Lord, and held a conversation with him as such; and he was God in the sense he conceived him, when, in fact, he and the other two were angels or spirits materialized, the same as now. How was it with Jacob, who said, I have seen God and my life is preserved. Yet he calls the same person a man. How was it with Moses at the bush? He some times says it was God, at other times the angel of the Lord. It is

recorded God got angry several times with Moses, and one time declared he would not go with him on their journey, but would send his angel. And the next thing you read, "And the Lord spake unto Moses saying." In all cases the power of an angel (spirit) was the same as he whom they called God. The idea of a god showing fear, as is recorded in the case of the building of the tower of Babel, that a man could build a road to heaven with brick, when he, God, said, "Go to, let us go down," etc.; also in the case of Sodom he came down—but there were three distinct persons—to see if the report he had heard was true. Are such ideas calculated to represent the true character of the Jewish God? If so, no wonder he yielded to the counsel of Moses, and asking Moses to let him alone, that he might execute his wrath. All this proves his inferiority and petulant passions. As for his name, he refused to give it to Jacob, but gave his name Jehovah to Moses. By this name he was not known among the gods. This proves he assumed this name, or was a new god.

Even in the days of Moses, the Lord himself makes Moses a god to Pharaoh, and claims to Moses that his origin is back of Abraham, Isaac and Jacob, but says he was known to them as God Almighty, but by the name of Jehovah he was not known to them. The idea of this Jewish god existing or figuring in anywise in the singular, previous to the days of Abraham is assumed and unwarranted. It is true he called himself God Almighty; but this proves nothing, when the plurality of gods is not only sustained by the records of all nations but admitted in the original Greek, and so expressed in the fore part of the Bible as being the order of the day previous to Abraham.

From Adam to Abraham he is spoken of in the plural (Gen. i: 26; iii: 5-22; xi: 7), to Abraham and the Jews in the singular. The Lord appeared unto Abraham, etc. (Gen. xii: 7), to Hagar he appeared twice. First he is called the angel of the Lord, then Lord, and spake unto her; she says, "Thou God seest me;" also he says, "I will multiply thy seed," etc. (xvi: 10-13). Next the angel of God speaks out of heaven, tells Hagar what to do, assuming the authority of God himself as before. "For I will make him a great nation." It is evident the angel of the Lord, the Lord, thou God, the angel of God, and God who opened his eyes, were all one and the same person (Gen. xxi: 17-19). He again is said to appear to Abraham as the Almighty God, proposes to make a covenant with him and to multiply, etc. (Gen. xvii: 1). On another occasion he appears as a man, one of three. In this case the plural is used the same as before Abraham, except the first salutation after seeing them. Abraham addresses the singular and includes the other two by saying, "Comfort ye *your hearts*," and *they* said, "so do," etc. And *they* did eat; after dinner the *men* (not one) rose up from thence and Abraham went with *them* to bring *them* on the way. It is evident here they parted, and two went to Sodom—Lot's house; the other one Abraham called Lord, who said he had come down (from the spiritual sphere) to see if what had been told him was true. After a chat with Abraham, the Lord (in the singular) went *his* way unto *his* place (Gen. xviii). Two angels are next seen at Lot's, and stay with him over night, and Lot calls them Lords. He now appears to Jacob as the Lord God of Abraham, and having charge over a ladder upon which the angels (spiritual personages) ascended

etc., (Gen. xxviii: 12, 13). He again appears to Jacob as a man, the same as he was when he ate dinner with Abraham—being alone he is called God, seen and handled by Jacob (Gen. xxxii: 24-30).

This same personage appears to Jacob, and orders him to build an altar, and is called God Almighty (Gen. xxxv: 1-11). His first appearance to Moses was that of an angel of the Lord in the burning bush, and said, "I am the God of thy father Abraham," etc., (Ex. iii: 2-6). When presented to Pharaoh he was called the Lord God of Israel. Pharaoh asked who is the Lord, and was told he is the God of the Hebrews (Ex. v: 1-3). Again he appears to Moses, and says his name is Jehovah; by this name he was not known (Ex. vi: 3). Before this he claimed his name to be I am that I am (Ex. iii: 14). He also tried to kill Moses and is called Lord (Ex. iv: 24). He makes Moses a god to Pharaoh (Ex. vii: 1).

When killing the first-born in Egypt it was necessary to put blood upon the door-post of each house in which the Jews lived, lest the Lord might make a mistake (Ex. xii: 7). He was called Baali, but this name he refused and was called Ishi (Hos. ii: 16); these names mean man, husband, etc.; the name Baali got mixed up with other gods. [See Hitchcock's Bible Margin]. His name, for common, was the Lord; or, the Lord of Hosts, which means *boss* or *chairman* over a goodly number of his equal lords, or one in charge. For instance in council sitting as chief (1 Kings xxii: 19; Job i: 6 and ii, 1). In both of these councils there were different grades of characters, yet all on friendly terms, attending to the business of the times.

We have given a few quotations in regard to the

personages, whom the Jews claimed to be their God. We will now give a few others in regard to the places of his abode. Darkness was his secret place (Ps. xviii: 11). Darkness was under his feet, and round about him dark waters and thick clouds (2 Sam. xxii: 10-12). Dwells in thick darkness and Solomon builds him a house—a settled place to abide forever (1 Kings viii: 12, 13). 2 Chron. vi: 1 says the same. We now give a few quotations as to his disposition. On this point he is well mixed. One moment he is full of love, mercy and human kindness, and the next, as it were, he burst open in the most horrible rage like a savage monster. In fact in almost every page of the Jewish history, he is stained with human blood and most heart-rending threats: on this a few quotations will suffice. He is as a bear in wait and a lion in secret places (Lam. iii: 10). I will pour out my wrath like water; as a moth, and as rottenness to the house of Judah (Hos. v: 10-14). I will be unto them as a lion, as a leopard by the way; I will meet them as a bear that is bereaved of her whelps, and devour them like a lion (Hos. xiii: 7, 8). The Lord is a man of war (Ex. xv: 3). Hath sworn that he will have war with Amalek from generation to generation (Ex. xvii: 16). Full of vengeance, wrath and is furious (Nah. i: 2). The Lord goes forth as a mighty man; he shall stir up jealousy like a man of war. Yea more, will cry like a travailing woman, destroy and devour at once (Isa. 42: 13, 14). This is the day of the Lord God of hosts, a day of vengeance, the sword shall devour and made drunk with their blood (Jer. 46: 10). I will laugh at your calamity; I will mock when your fear cometh; when they call I will not answer; they shall seek me early but they shall not find me (Prov. i: 26-28). Dear

reader, my soul sickens when reflecting on such a savage god, now imposed upon humanity by our theologians. One of the most changeable and excitable beings on record ; one moment full of love and tender kindness, overflowing with compassion, the next minute in a rage of anger, bursting open with wrath and revenge, finding fault with that which he does himself (Gen. vi: 6 ; 1 Sam. xv: 11, also 35 ; Jer. xxvi: 19 ; 1 Chron. xxi: 15 ; 2 Sam. xxiv: 16 ; Ex. xxxii: 2-14 ; Ps. cvi: 45 ; Deu. xxxii: 36.) Notwithstanding his savage disposition, yet in the same record many acts and sayings are recorded that would be an honor and credit to any man. All of which goes to show he was a personage not only subject to, but absolutely possessed of all the imperfect attributes of a man from the sublime to the ridiculous. In no sense whatever above men, only in spiritual power and angelic majesty.

The whole end and aim of the Jewish God, (a spiritual personage, as we have no doubt he was), was to create and get to himself a great name among the nations and their gods. This accounts for his jealousy, as he had many to compete with, and thus every Jew, that would not acknowledge him to be greater than all other gods, was put to death. I will here say, he has got bravely over his jealousy, or lost his power, or lacks executioners. Yet there are many priests who would now do it, but they lack the power. Whom shall we thank for these priceless blessings, the Jewish God or the Christian Devil? I propose thanks to the god of progression for the religious liberty we now enjoy. It is said, God told Moses he could not see his face (he must have been making believe as he did to Abraham, when he commanded him

to kill his son, when he did not intend to have him do it, which proves he did not know the confidence Abraham had in him until after the experiment. He was then satisfied and said so) as Moses had before that, talked face to face with him, and so had others.

But our Christian friends claim he was now in a halo of glory. We are ready to admit this, but what does it prove? He was only in the same condition in which Moses himself appeared in company with the prophet Elias (Elijah) on the Mount, a thousand years after their decease, which proves the spirit of this heathen king could assume a glorious body, the same as Moses and Elias. The assuming of this glorious body, seen by Moses, did not make a god of him, any more than did Moses and Elias. As to what he said to Moses, it only showed the position he claimed.

We now pass over many facts recorded, co-operating with our views, proving the Jewish God to be none other than the living spirit of a heathen monarch, as can be seen in the offerings of animals as sacrifices, commanded by him, with their dung, their entrails or inwards, their galls, cauls, livers, shoulders and blood; pigeons, turtles, doves, bulls and heifers, (can a heifer represent the same sacrifice as is claimed for a he-goat) rams, lambs, oxen and sheep; all these go to show he was of heathen origin, and delighted in the shedding of blood, uncivilized and savage in all his requirements. Our position is sustained on almost every page of the Bible. Dear reader, if you have never realized the silly rites and ceremonies of the heathens and savage nations, in their zeal and religious exercises, just read Leviticus, or the twelfth chapter, if no more; "A woman having a child born,

a sin-offering was required, and this heathenish idea was held sacred even at the birth of Jesus, who is claimed to be God in human flesh; yet it was a sin for his mother to be delivered, and an offering of a pair of turtledoves or two young pigeons was required to satisfy the law of this Jewish God.

As for the conception, birth, and all things pertaining to Jesus' nativity, without doubt, it was managed by angels or spirits, but God, as a person, is denied in the New Testament—see Tim. vi: 16. But the spiritual personages spoken of are in perfect keeping with our position from the beginning—an angel proper is a spiritual personage. Moses and Elias, when seen on the Mount, were angels in a full sense. The Holy Ghost is a spirit. Your dictionary will tell you a ghost is a dead man's spirit, and these spirits vary in character, in the same proportion as when in the flesh. This accounts why so many of the Jewish prophets were deceived, believing as they did, they supposed it was God that deceived them, and it was their God that did it; but who having common sense, can believe the God of the Universe uses deception; but as the Jewish God claimed the exclusive right of communicating, the prophets were justified in charging him as they did, and of being the author of evil, acting direct in all the domestic affairs of life. If there was evil in the city, it was their God that did it. If a prophet was deceived, it was his God that deceived him. If they prophesied lies, it was their God that put lies into their mouth.

If a man at any time was influenced by a good spirit, and on the morrow by a vicious and revengeful spirit, it was said of him, an evil spirit of God troubled him. And should a prophet's vision or sight be

such as to enable him to see spirits, and should in open vision see them in council, having an object in view, he would suppose the chief spirit or the one who conducted the council was God. Thus the prophet Micah says, "I saw the Lord (God) sitting on his throne, and all the host of heaven (perhaps one hundred) on his right hand and on his left (which council was and is a common thing). The object of concourse of spirits being made known by the chief, one said on this manner, another on that, (each one made his proposition) and there came forth a spirit and made his, (the fact was, they were all spirits, and could talk, and did counsel together, and the Lord (the chief) being satisfied with the plan proposed by this one, commissioned him to execute it. Thus the prophet exclaims after seeing what he did, "Now therefore, behold the Lord (Israel's God) hath put a lying spirit in the mouths of all these prophets. We have called the reader's attention to a few facts recorded by the Jews. We think enough to satisfy a reasonable mind, one free from religious prejudice, that our position is fully sustained. It is an undeniable fact, that the actions of the person claimed by Moses to be his god, and the council seen by Micah, and the actions of angels in general, fully corresponded with the low, savage, and revengeful condition of man at that day, which in fact, sets the question at rest, that our position accords with the facts in the case.

CHAPTER VI.

We now propose to look after spiritual mediums, and the present condition of man, as well as the former, which shows man in his earthly career, has been traveling on the path of progression, the same as an individual, from conception to embryo, infancy and childhood to youth, and is now becoming as it were twenty-one, a proper age to do our own individual thinking, living as we are upon a plane of eternal progression. This present period was faintly seen by many who mediumistically saw our day, and rejoiced that religious freedom, as well as political, would be tolerated, and every man be permitted to sit under his own fig-tree [in his own house] and none should make him afraid, and be permitted to worship him who is spirit power, and the life of all existing things, and do it in spirit and truth; and this beautiful theory will increase till it covers the whole earth, thereby uniting and binding together all nations in love for one Father and one universal brotherhood, and learn war no more. This is the age of man we are now entering, and it was seen by many (mediums) out from under a dark cloud of despair, when dens and caves in the earth were the only places of safety from the savage disposition once the ruling power over man, when ignorance and the God of the Jews ruled the nations. But, thanks be to the god of progression, love and humanity, brotherly kindness will in time supersede the present religious superstition, which claims that moral goodness is inferior and worthless in the absence of Church membership.

We find their gods were of the same disposition, character and temperament as the people, and it could not be otherwise; a savage people always had a savage

God, and all spiritual communications were the same, while the present communications are now more or less seasoned with universal love and brotherly kindness, similar to the greetings of the heavenly hosts at the birth of Jesus, yet more mild. Hell fire, and endless damnation, and the surging billows of a lake burning with fire and brimstone are not now the teachings from the spirit world, and it is a fact this doctrine is not heard from the pulpit, as was fifty years ago; it was then the hue and cry from the tall steeples to the shanty. I will venture to say at this day and age, a man cannot be found on earth (a lunatic or savage excepted) that he having the power to save or destroy in endless misery, would do the latter, independent of ancient precepts and examples. Let every man test this question by divesting himself of religious prejudice and pass judgment in the case. Therefore, looking back upon the past life of man, under our present developed condition, we are not justified in condemning our forefathers and their God, neither are we justified in worshiping the same God. In fact, there is no such a god now in existence; such a god as the Jews worshiped is inconsistent, and must have been more or less imaginary, and will pass away like all other heathen gods.

As for mediums, they are a class of men and women designated and known as prophets, seers, revelators and men of God in past ages, female included. All of these, both male and female, who acknowledged the authority of the priesthood and the divine right of kings, were more or less connected with in all important matters, but should any speak against those in authority, they were punished with death as blasphemers and seditious. For it was written in the

law of the Lord, "Thou shalt not speak evil of the ruler of my people." What tyranny! Yet there were a few whose development and mediumistic powers were sufficient to sustain and protect themselves by spirit power, as Elijah did when he destroyed the fifties sent to him by the king, and others of the same development and power. Jesus had this same power, and could have protected himself the same way, but refused to exercise it, choosing rather to suffer, than to revenge himself upon his enemies. There were others who did not acknowledge the Pharisee's order. These were looked upon as outcasts, and were held under condemnation, and by the priest, called neromancers, witches, wizards that peep, and those having familiar spirits, such as the woman of Endor.

Taking a retrospective view of the ancient mediums in all their grades of development, we naturally conclude, if we were in possession of all that was said and done by them, it would not add to the credit or respectability of that which is recorded. In addition to the foregoing, many of the prophets, rulers and priests of Israel were bribed and hired to lie, while others were honest, yet directed by lying spirits, and charged to their God, though he may have been innocent. Others acting under the influence of wine and strong drink ; upon the whole things were badly mixed up at times. Those who were bribed and those who acted under the influence of wine or any other spirit, except himself, were condemned. We also call the reader's attention to the mediums of other nations, all having mediums and their gods, from whom the people received communications, whose powers were equal to the power of the Jewish mediums, and about the same with their gods, which gave rise

to jealousy. Balaam was a heathen medium, whose powers were not surpassed by any of the Jewish prophets, and to his credit he could not be bribed. As for the Gentiles as a race of people they were more honest than the Jews. As for priests, prophet, seers, revelators and mediums, they were all similar. They were all religious and devotional. The Jews, as to immortality, had no preference—Moses not being a teacher of immortality, it not being congenial to the position he held. Therefore, in a manner, they were disbelievers in man's immortality (see Josephus' Wars of the Jews, Book 7, chapter 8, ph. 7).

Then Jesus came, who was a teacher of immortality, and through his teaching it was brought to light, but the Jewish priests claimed he was in league with the Devil, the same as the priests now say of spiritual mediums. Socrates was a medium, and talked with spirits; Confucius was one, and taught the principle involved in the "Golden Rule." Plato was a medium, and talked with spirits. It is in perfect keeping with my position for the followers of Jesus, who believe in him to hold him as their god, and offer prayers and worship to him as such. The Catholic offers prayers not only to him, but to Mary his mother and other saints, and it is consistent with past ages.

Swedenborg was a medium, and an honorable, truth-telling man, and we give credit to his statements, not claiming for him nor any others infallibility. Perfection in its full sense lies far above man's first sphere in spirit life. Judge Edmonds, of New York, whose character was unimpeachable, saw and conversed with the spirits of the dead, recognizing them. There are now in the United States about 9,000,000, besides a vast number in other countries, who are con-

vinced of the fact of an intercourse between earth and spirit life, and of this class of thinkers are mediums. But here is a wide difference between the Jewish mediums and those of our day, and it is worthy of notice. The Jewish mediums, when deceived, accused their God of deceiving them, and of putting lying spirits into their mouths, and that evil spirits from their God troubled them, and if evil was done in the city, the Lord did it. Not so with our mediums. They have a higher and more exalted opinion of a god of justice and the father of mankind. They discard the idea of such a god. How do our present mediums stand in the estimation of those who hold the present priesthood? They are held and looked upon as the Jewish priests looked upon the class of mediums to whom Jesus and the woman of Endor belonged, and those who suffered death and banishment at their hands, from Abel to Jesus, whom they nailed to the cross. Comment is not needed on this point. Yet it is a well-known fact, many of our present priests, had they the power, would willingly do honor to the Jewish God by executing his wrath upon spiritual heretics (mediums).

The idea that progression is limited to this life is a small idea of a God. As for the present condition of things, the character and standing of mediums, together with the spirit world and the manifestations therefrom. Kind reader, if you will grant us the privilege of presenting to you our best mediums, and the best spiritual manifestations, the same as has been done with the Jewish records, (rejecting thousands,) we give you a record corresponding with civilization, far in advance of that of the past, beaming with love and good-will to man, flowing forth from the spiritual

mansions of heaven to the elevation of man on earth.

We now sum up our case, and after a thorough search we fail to find evidence in favor of the Jews and their God, in a moral or refined sense, "and why should we, if our positions be true?" But in shedding of human blood, and the destruction of life and property, if this be a proof of greatness and moral goodness, we yield the point. But as this is no credit to man in civilization, how can it be to a God? A king or ruler that kills off at least one-half of his subjects to frighten the other half into obedience, and fails at that, proves he lacks wisdom, and is not worthy to be a ruler. This is our honest logical conclusion, *theology with all its anathemas notwithstanding.*

Here our Christian friends may meet us by claiming we are judging God in the capacity of a man, which is not a parallel case, "for God's ways are not man's ways, neither are man's ways God's ways." This we cheerfully admit, but ask, where is the difference? Are God's ways above or below man's ways? Can a king do an act that would disgrace a subject and not tarnish his own character? We think not. We readily admit, man and his ways are far below God and his ways; similar to that of a child and its father. Should a father stoop to do childish acts, he would degrade himself and dishonor his fatherhood. This claim, when properly applied, adds proof to our position.

We also admit, to charge Abraham, Moses and all the Jewish prophets as lying impostors, who speak of spiritual personages, is that which we are not warranted to do under the existing circumstances. It would give the lie to all nations, including many individuals whose characters, for truth and veracity, are

above impeachment, such as Job, Zoroaster, Cicero, Plato, Socrates, Confucius and many others among the heathen nations, and many worthy men in our day, such as Swedenborg, Judge Edmonds and thousands of others, all men of truth, who say they saw and conversed with spiritual personages face to face.

On the other hand, to say all that the Jews claimed is strictly true applied to Deity, is equally unwarranted and absurd. The first gives the lie to truthful men of all nations, past and present; the latter would be absurd and a disgrace to a civilized God, and has no corroborating evidence.

Therefore the chain of three positions is before us. First. Discard all human testimony, past and present, in relation to the existence of spiritual personages and spirit power.

Second. That God, whose power and greatness fills immensity of space, was, and is, (unless changed) subject to all the passions and attributes of an uncivilized and savage king of the lowest grade.

Third. That the statement of the Jews, together with other nations, in reference to the existence of spiritual personages and spirit power are in the main true, inasmuch as it accords with the claims of this our day.

Therefore, taking all things into consideration, past and present, we assume the responsibility to say the Jews were mistaken in their *man-God*, the personage who appeared to Abraham, Moses and others, and by them seen and talked with, appearing in every sense a man, in form, shape, size and features, and in fact was a man having only passed into spirit life, possessing a spiritual body, yet grasped for more power and

affluence, with the sole object of excelling all other Gods like himself.

This accounts for his jealousy. A God who is Almighty, in fact has nothing to be jealous of ; jealousy arises only where there is fear of rivalry. This man-God idea runs throughout Christendom, as well as heathendom, as can be seen as to the man Jesus, who is now a spiritual per onage, and by the Christians declared to be their God, claiming his presence in spirit in their revival meetings, similar to that of the Hindoos and other nations do for their God. As for justice and moral goodness, the Christians have no reason to be ashamed of their God [Jesus Christ]; that which he taught and practiced was, in every sense, a great improvement in moral goodness, as well as in civilization. Nowhere is he heard cursing the earth for man's sake, neither do we hear of him bragging, "I am a man of war ; I shall stir up jealousy like a man of war." "Yea, I will cry like a woman in travail to destroy and devour at once ; I am a jealous God, and vengeance is mine, and I will repay." "I will laugh at your calamity, I will mock when your fear cometh." What can be more savage ? Such a disposition carried out would disgrace a Nero.

King George of England, whom our fathers rebelled against in all his tyranny, was far in advance in civilization to this. But Jesus, unlike the Jewish God, his teachings were seasoned with moral goodness and universal brotherhood. Should his worshipers be more like him, they would be more consistent ; but, as it is, they mix up their God with the Jewish God, and call the plural *one*. Thus you see a mixture of brotherly love and human kindness combined with hate, bigotry, persecution, hell and endless damna-

tion. It is quite common for theologians to quote all the low and dastardly acts and sayings of the heathen nations and their gods, without calling in question their many good acts and sayings, in order to give favor on the side of the Jews and their God. This is unfair and dishonest on the part of theology.

Be assured, kind reader, the imperfections of the heathen nations (as they are called) and their Gods did not exceed that of the Jews and their God ; neither did the moral goodness and human kindness of the Jews and their God excel that of the heathen. But it is reasonable to believe many of those whom the Jews and Christians call " blind heathens," will stand before the judgment seat of justice on equal grounds with many who acknowledge the Jewish God and call Abraham their father. In this have I not got the man Jesus to back me, who said to the Jews, it would be more tolerable (that is, better) for Sodom and Gomorrah (two Gentile or heathen cities that had been engulfed by a fiery volcano) than for you Jews. Having now, dear reader, presented to your views a position, perhaps somewhat new or strange, and upon first thought may appear absurd ; nevertheless, I have written out a few thoughts on this important subject with care and honest candor, knowing, assuredly, there is a mistake of great magnitude in the claims of theology. But if that which I have written does not carry upon its face a reconciliation of the sayings and doings of the Jews and their God, that no other position can do, then you may condemn. But if I have done honor to the God of the Universe, by discharging him of the authorship of so many low and degrading acts, charged by the Jews to their God, which would be a disgrace to any man or king in civiliza-

tion, please give me credit for that at least. I have no anathema, to pronounce upon you for your disbelief, should you do so, neither have I praise or reward to bestow for your adhering to my theory; I consider you are your own master in this matter, and it is each and every one's individual right to exercise their best judgment. Therefore pause, reflect, consult justice, true honor and honesty, seasoned with good common sense; then decide.

So long as theologians are unable to reconcile their idea of the fall of man with justice, and leave their God holding the position of an honorable father, let them cease their claims as expounders of mysteries which they nor no one else can understand. Let the clergy of our day show wherein God or man was benefited in cursing the earth, as is claimed their God did. Providing the result was, and is good, it proves his curses are the same in result as his blessings, then it makes but little, if any, difference which he does. Let them show the justice of the effects, or results, claimed for the act of one man, and that before he knew good from evil. Let them show the wisdom in, or the benefit arising from, the flood as they view it. It may be claimed it was done to cleanse the earth of the wickedness of man. This is absurd and untrue, as it had no such effect. Let them show the fact, that Christian religion has a saving power over man, more than other religions. Let them show the fact that a believer in the Christian religion *is* better off in the life beyond the grave, than a moralist, whose end and aim is to do right.

As for the Jewish history of their God, if it is reliable or has any truth in it, he appeared to them in the form of a man, having all the passions of a man, such

as hate, love, revenge and a warlike disposition, over-anxious to receive the admiration of man in reference to his greatness over other gods, and that he gave precepts and commands in person to Abraham, Moses and others during a period not less than four thousand years. During that period he was frequently seen and conversed with. At one time Aaron, Nadab, Abihu and seventy elders saw his feet and what he stood on; Moses saw his *back parts*, (is it possible he could have back parts and not have fore parts); besides this, he eat dinner with Abraham, *and Aunt Sarah had a good laugh at what was said.* But for the last two thousand years he has changed his manner and custom, in communicating with man, and keeps himself out of sight—no part of his body, neither the fore part nor the hind part, are now seen, or his voice heard to say, “Thus saith the Lord.” *But as he was confined to the Jews as their God, the failure of the Jews as a nation, is proof of his incompetency to govern and manage them as a nation, may account for his absence.* But be this as it may, there are now no corresponding evidences of his existence in the manner in which he displayed his person and power among the Jews.

All the facts in relation to the Jews and their God, as they stand recorded in the Jewish history, go hand in hand with our position. Also see the agreement our position has with the facts claimed in reference to the appearing of spiritual personages throughout all ages and nations also at the present. These personages were in the early days of man, called gods and lords, thus there were *gods many and lords many*, but the Jews acknowledged only one as God, the balance were called angels, ghosts and spirits of them that were dead; this latter name was rejected by the

Jews, inasmuch as it was calculated, in its nature, sooner or later to destroy their God. This gave rise to all the inhuman treatment by the Jews and their God toward the mediums of their day, who Jesus said they killed, who saw and conversed face to face with the spirits of those whose earthly bodies were dead, the same as Abraham, Moses and others did to their God; also the woman of Endor, who spoke face to face with the spirit of Samuel, in like manner as Jesus and his three disciples conversed with Moses and Elias some thousand years after the death of the body. This same universal custom among all nations, of seeing and conversing with spiritual personages, has undergone no material change, remaining the same, only different developments, with a marked improvement from a low, savage and revengeful nature, to that of love and good will to man on earth.

This spiritual intercourse is fast becoming a scientific fact, and the sworn statements of thousands could be added to these few thoughts, sufficient to make this a large volume of many hundreds of pages, not only from persons in the United States, but from all nations now known, thus bearing corresponding evidence of the claims herein set forth by the writer. Here let me say, notwithstanding Gods in the plural were the common belief of man before the days of Abraham, and is the same now with some nations, yet it is proper to say many individuals believed in a higher Power of rule far above and beyond their comprehension. The idea of a Power or ruling influence that forms and controls the Universe, including worlds, planets, suns and satellites, throughout space, giving life and motion to each and all in accordance with the nature of their existence; to be confined or repre-

sented through a personage of the size of a man, say five feet eleven inches high ; has all the features of an *absurd inconsistency*, the same as to claim the water that runs in the Mississippi river would run through a goose quill.

All the facts in the case unite in the position taken by the writer, that the God that rules and governs the Universe is not the Jewish God. Therefore the God that rules is not responsible, and is hereby honorably discharged as being in person the doer of those low, savage acts which the Jews charged to their God ; yet their God spake many truths, and did some good things, but this falls far short of proving he was God in the full sense of the word Deity.

CHAPTER VIII.

We now close, after giving a few scattering thoughts upon God's foreknowledge and his foreordination, which involves man's free agency (as it is called) and a question of some importance between our Arminian and Predestinarian brethren. Those of the Arminian order deny foreordination, and denounce it as false and untrue, yet they claim God foreknows all things before they come to pass. The Predestinarians hold that God not only knows, but predestined all things whatsoever comes to pass. The writer of this has often requested of those who deny foreordination to show wherein the difference lies between God (if he is God) knowing a thing and foreordaining it. Thus far he has failed to be answered. The main argument (or rather assertion) in favor of a difference is, that God, knowing a thing, yet in the future does not necessarily make it take place (provided he is a man

instead of God, we admit the truth of this idea). But as they claim God foresaw all that takes place, and had a perfect knowledge of the same by bringing all things yet in the future present before his sight, as though they were, destroys the argument. The fact (if it is a fact) of God bringing all things present before him, is positive proof they will take place; unless his seeing and knowing a thing is unreliable, and subject to be a failure, in such a case God's foreknowledge would be of but little use to himself or any one else.

A Reverend gentleman once claimed that man could look forward, see and foretell an eclipse many years ahead, and that knowledge had nothing to do in causing the eclipse, and surely God could do as much as a man. This we admitted, but claimed neither God or man had any foundation for the knowledge of a thing before it existed, only as the result of unchangeable laws ordained and in force. Therefore all the knowledge that a man can have of an eclipse or anything yet in the future, arises from a knowledge he may have of unchangeable laws now in force. The Rev. gentleman claimed I destroyed man's accountability. To this I replied, so long as he was unable to show there was a difference, I was justified in claiming the result under each theory to be the same. The thing necessary to be done is to show there is a difference in principle, and the result will also be different. But wherein can the difference be, when foreknowledge is the result of unchangeable law?

We fearlessly say, in the absence of unchangeable law, there can be no foreknowledge. We also say, if it is impossible for God to be mistaken, or to fail in foreknowing a thing, then of necessity it must take

place. We likewise say, it is impossible for a man to change the thing God saw he would do, unless his foreknowledge is a failure.

We will here illustrate a case, "it was a fact, Booth killed President Lincoln by shooting him with a pistol, and it also was a fact, God saw and had a knowledge of the act long before we were a nation." I now ask how Booth could have avoided the act, and God's foreknowledge remain good and unimpaired? I also ask, is the power of God's foreknowledge more easy for man to change, alter or disappoint than his power to ordain upon which foreknowledge is based?

These foregoing points under consideration, have reference to the God, who is acknowledged by the Arminian as well as the Predestinarian; each claim he is the all-wise and almighty ruler, creator and preserver of all things. All who adopt this last have no just right to complain in regard to his manner of ruling, on any other claim than that they consider he is either deficient in wisdom or power. Yet they are the first to raise the question, does God, man or the Devil rule? or do all three rule jointly? or is it each one acts his part in the drama of life? It is claimed by the Arminian, as well as the Predestinarian, that the Devil is the prince and power of the air, and that he holds a ruling power over a large portion of man, if not all. They also hold man is a free moral agent, and acts from choice to suit himself, *having good and evil set before him*. Here I must call the reader's attention to the fact that there can be no mistake in the matter, in reference to man's destiny, providing his path is the result of his own choice. Thus, under the idea of the power of the Devil, and man acting from his own choice, this God-ruling pow

er is cut off, and he, as Almighty ruler, is thrown into the shade. Under such a theological view, who would wonder or think strange that God, after seeing the effect of the Devil's power, and the determination of man to do just as he pleased, that such a God would exclaim in the agony of his soul's disappointment, that it repented him he had made man, and was grieved to the heart. This theological view of a personal Devil, and his power over man, together with man's free agency, completely destroys and annihilates a personal God as supreme ruler, either by way of foreknowledge or foreordination; both are equally destroyed, and he is driven to the painful necessity to await his chance and accept at the hands of man and the Devil, such as are not capable or not able to act for themselves.

Here we have three theological systems or view, before us. God, an Almighty ruler, who has, before man existed, foreordained whatsoever comes to pass; second, "God, an Almighty ruler, whose unalterable foreknowledge governs all things whatsoever comes to pass;" third, then, under the power and influence of the Devil, acting from his own choice a free moral agent, does just as he pleases." Add to this never-ending damnation for all who know not God. Here is the conclusion of theology. It is an unfathomable mystery, thousands of years have been spent, talent and money thrown away, the brain of man destroyed, monomaniacs produced trying to reconcile the theological views in relation to man's moral and religious condition. I close with this consolation, *truth is immortal, and cannot die; while error is mortal, and cannot live* where the freedom of thought is exercised.

THE DEVIL'S DUE-BILLS;

OR,

GIVE THE DEVIL HIS DUE.

BY JOHN SYPHERS.

I have to laugh to myself, even to this day, when I think back to my boyhood days and remember the scenes of fear and mental anguish I passed through, being constantly rendered miserable by the instructions of my parents and Sunday-school teachers concerning the end of the world, the day of judgment, the Devil, death, hell, the grave, etc., etc. Oh! how many sleepless nights have I passed—all curled up under my quilts and feather-bed—trembling in every nerve, for fear that I should die before morning, and go to hell, there to wail and howl forever, gnashing my teeth and spouting red-hot flames from my mouth, kicking the fire-brands in every direction. I can't help but laugh now to think what a little heathen I then was, and weep to think what *big* heathens my parents and teachers were. I became pale and ~~was~~

and really do believe that I should have died, if my mind had not got relief. The idea that the Devil was constantly on his roaring rounds, looking out for me or any one else that he could lay his Devilish paws upon, was constantly before my mind. The harder I tried to shake it off, the stronger its hold upon me.

I possessed a very timid, sensitive organization, and was always very uneasy when I was out in the woods and was always very careful to avoid dark hollows and lonely places. I never could muster the nerve to venture alone into such places, for if I did I felt almost certain that the "old hell roarer" would get after me. I have often imagined that I heard him coming, roaring, over the hills after me, and then, oh Lord! wouldn't I cut dirt for home?

The tallest running, and, I think, the best time I ever made, was when I was a boy about eleven years old, running from an imaginary Devil. Down from the hills and woods I flew—over the fences I leaped like a deer—bareheaded and barefooted, shoes and hat left far behind. As I approached the house, my aunt Mary Ann, who was living at our house, came running out to meet me, crying at the top of her voice, "John, John! What on earth is the matter?"

"Matter enough," says I; "don't you hear the Devil coming, roaring, over the hills after me?"

Then aunty exclaimed, "Oh, John, John! you little white-headed fool! Don't you know that is neighbor Jones' bull? Look, yonder he is now, coming down the hill. Go back to the ridge and finish gathering your hickory nuts and chestnuts, and never let me see you act the fool so again! There is no Devil here, nor any about among these hills—I don't care if you did hear the preacher read it in the Bible last Sunday.

And besides, if there was one, I am sure he could never catch you, judging from the way you came down that lane. You would be much more likely to catch him than he you. I would be quite willing to risk five dollars that in a fair race you could 'beat the Devil.' Go back, go back, you little white-headed simpleton, and bring home the nuts you have gathered."

Any parents who are ignorant and wicked enough to teach their confiding children such nonsense, are committing an unpardonable sin, for which they cannot be forgiven. Such teachings, when they are *really believed* by children, take the sunshine, love and beauty all out of their young and innocent lives, and force upon them a blue, barren, unnatural, miserable existence, and fill the young mind with clouds, shutting out the pure sunlight of reason and truth.

In times of old they say the Devil went about like a roaring lion, seeking whom he might devour. But what has become of him? I hear little or nothing about him any more. Has he quit the business, or has he caught all he wants? I guess he has quit his roaring about on the earth, and gone home to reconstruct his hell-hole, sweep down his smoky walls, whitewash and fix up things, making them decent and respectable, a fit abode for the company now crowding into his domains. His business has prospered so unexpectedly that he has now beaten the Lord at his own game. He gets almost all respectable and thinking people of brains. About ninety per cent. of the whole human family now go straight to him at death—that is, according to the teachings of old Orthodoxy, for she swears by her sacred altars that the thing is simmered down to this—

“Come into the church, or go to hell!
Believe (us) or be damned!”

And now, as the scientific world—men of true knowledge and civilization—will, as a general thing, have none of the church in theirs, therefore they are the “*Devil's meat*,” sure.

They say Luther threw an inkstand at the Devil, but he dodged it. The old agitator might have known that he could not hurt so hard a case as the Devil, even if he had hit him with an inkstand. Why didn't he take a brick-bat, a flatiron or a hatchet? The Devil laughed, no doubt, when he saw the great reformer coming at him with such weapons!

But I believe in giving the Devil his due. In fact, almost everybody says he believes the same thing. The only question is, *What are his dues?* I have been looking over the accounts a little lately, and find that we all owe him a great deal. His dues are immense, much more, I fear, than we shall ever be able to pay. It was he, you will recollect, who helped us out of the scrape, when our first parents were penned up in the garden. Through his agency alone we were enabled to escape out into the great world, and acquaint ourselves with its ten thousand inimitable beauties—its forests, its lakes, its rivers, its cataracts and cascades, oceans, islands, seas and continents. God, who had power to create a Universe, certainly could have done much better by us than to shut us up in a little garden, less than a mile square, on a world twenty-five thousand miles in circumference. What did he intend the other portions of it for, I wonder? He even did not create any clothes for us, but left us naked, like the animals. And I guess, if the truth were told, we were nothing more or less than animals, and never would

have arisen to the dignity of manhood, had it not been for the kindly assistance of a friendly Devil. He—good old soul that he is—let down the bars, and gave us a chance to escape from the narrow confines of that little cabbage-patch out into the great world—thus giving us a chance to expand, to progress in wisdom, knowledge and power, and work our way up into the manhood and civilization which we now enjoy. If there is any one thing that I know better than another it is the fact that I shall never be able to fully repay the debt I owe him, for the many ten thousand kindnesses he has shown to our race, in other ways and manners besides helping us to overleap the narrow confines of Eden.

Look through the history of the world, and see what he has done. What great invention or discovery was ever made, but what the orthodox swore was *the work of the Devil?*

Now take another look, and see what God has done. Look at the nations he has destroyed. Look at the cities he has burned up—*that is*, if the Bible tells the truth. Look at the wars he has carried on; look at his jealousy and revenge. Look how relentless and unforgiving, even to his own chosen people the Jews. He could never rest easy, nor sleep well of nights, until he had destroyed their great capital, the city of Jerusalem. He declared that he would bring against his people from afar a fierce nation who would reduce them to the great extremity of eating their own children; and all for some little, petty, imaginary offense, amounting to nothing more, perhaps, than making a mouth or crooking a finger at him. And if his preachers are to be believed, he has not improved much within the last five thousand years, for many of them

stoutly affirmed that he burned the city of Chicago! But if he had wanted to show us a good test of his power, why did he not burn up lake Michigan? It would have been so easy then to have argued that nobody but God could burn water. Besides, in burning up the city he destroyed much of his own property, in the shape of God-houses. What inducement is there to dedicate their new-temples to him, which they are now building? Have they any pledges that he will not soon destroy them again? He is liable, according to the character drawn of him in the Bible, to fly into a passion at any time, and *smash things!*

A being clothed with the power that he has, should never let such angry passions rise. *It is absolutely dangerous.* He does things when those spells come on him, that would hang you or me higher than Haman; yet we are asked by his self-constituted vice-gerents to fall down and worship him for the same. Now my worshipful organs won't work a bit, when I direct them towards a being who is so full of vengeance towards his children that, for almost every trifling offense, he will reduce them to such straits as he declared he would, in the fourth chapter and twelfth verse of Ezekiel.

Take down your dusty Bible and read it. I dare not quote it, for the Bible has been declared an obscene book by our courts, and to quote it without note or comment has become *absolutely dangerous.* At least, so thinks George Francis Train, and others who are pretty good authority. I used to quote the Bible, but dare not do it now. I only give you chapter and verse. No, I cannot worship any being who would serve his own dear children such a mean, dirty trick, as to force them to use such peculiar shortening

in their biscuits and "flap-jacks" as he said he would in Ezekiel iv : 12.

But look at the noble record of the Devil! Through his counsel we gained the privilege of a world, while God only gave us the privilege of a garden. His curse upon man was that he should earn his bread by the sweat of his brow. This imaginary curse has done more to make labor unrespected than all things else combined. The Bible says that God avenged himself upon Satan by knocking off his trotters, but how many legs he lost is not stated, for as to whether he was a biped or a quadruped is yet an unsettled question. 'Tis true his rations were a little rough, as his bill of fare was dirt for breakfast, dirt for dinner, dirt for supper, and dirt all the time. But if the Lord really did do as the Bible says he did, in making Satan eat dirt, then all I have to say is, that it only adds another to the great number of his *dirty tricks!* But the pleasure and happiness derived from the self-consciousness of having performed a great and good act, more than repaid Satan for all the legs he ever lost. But said legs must have been restored to him again, for in after ages we find him going about like a roaring lion, and lions don't crawl on their bellies, you know.

But the Devil is no fool. He is a scientific old *Cuss-tomer*, full of invention and progress. It was the Devil that discovered steam you know—at least the orthodox people said it was the work of the Devil, and they know, you know. The art of printing they also said was his Devilish work, yet they thought they would beat him at his own game by seizing hold of his great art, and publishing God's book, the Bible, and thereby turn his discovery against himself. They

declared also that the Devil invented lightning rods, yet they were willing to have them put upon their meeting-houses to keep God from striking down his own houses with his own lightning, if he should ever get in a pet and feel inclined to do so. The Devil, too, invented the telegraph, and now runs it upon general natural principles. Yes, the Devil has almost annihilated time and space by his inventions. When friction matches were first invented orthodox people cried out, "Behold the work of the Devil! Now we shall soon see every man setting his neighbor's house and barn in flames!" And they called them "Lucifer's matches," and I believe they are by many so called to this day.

All the great reformers of the world were first sent out on their missions by the Devil. At least so their orthodox opponents affirmed, and you know they won't lie! Martin Luther, John Calvin, John Newton, John Knox, John the Baptist, John Wesley, and John Sypers were all pushed out before the world and inspired by Satan!! And there was Jesus, the barn, bridge and house carpenter of Judea, who starved himself forty days and forty nights to superinduce mediumship, they declared that he had a Devil, and cast out Devils by Beelzebub, who was notoriously known to be the great head boss of all the Devils! But Jesus, the great Reformer, when he had abandoned the saw, the square, and the jack-plane, never to take them up again, looked at the poor fools with pity, and said unto them, "If the light that is in you be darkness, then oh how great is that darkness!" "Woe unto you, scribes and pharisees, (orthodox) hypocrites! How can you escape the damnation of hell?" But the ignorance and religious intolerance of his times made it *absolutely dangerous* for any man to make such

punches as that into the great religious hornet's nest of his day, so they went for him on general principles, and, as they thought were doing God service, by setting the "rough-scaffs" and "blood-tubs" on his track, who, backed up and "egged on" by the priests, hunted him down. Putting him through the farce of a mock trial upon a trumped-up indictment, they condemned and killed him, shamefully nailing him to a cross. The punch which he gave into the hornet's nest proved his ruin and cost him his life. With him, non-resistance was a great virtue. If it had been I, I should have spunked up to the Devils, and sold my life to them as dearly as possible. I would have said to them, "Look here, my good fellows, you must learn that with me the first great law of life is self-preservation. Now stand back, or some of you will get hurt!"

But so it goes. Even to-day there is a new spiritual dispensation flowing in upon the world, bringing with it the demonstration of man's immortality, and the orthodox preachers or rather "soul-roasters," I should call them, swear upon their (un)holy altars that it is, to a dead certainty and without a doubt, the work of the very DEVIL HIMSELF! 'Tis laughable! Poor blind bats! It would take a thousand shocks from the great batteries of eternal damnation which they preach, to knock off or even to loosen the scales from their eyes. No, the world will never be able to give the Devil his due. There is too much due him on the old score, and the debt is running up fast, for he is doing wonders for us in these modern times. Gerald Massey need not ask any more why God don't kill the Devil? He can't do it. The Devil is the best man of the two. He has got the inside track in his great race with the Lord, and he is able to keep it.

In fact, we owe him for almost everything that we have and are—*i. e.*, the orthodox say that he is the author of these things, and of course they won't lie. In consideration, then, of his great services to our race—for his many inventions and discoveries, I move that we take steps immediately towards rearing for him a monument—an alabaster shaft of fame, whose lofty heights shall pierce the stormy clouds and lift its towering head to heaven, bearing in golden capitals this inscription:

SACRED TO THE MEMORY OF

THE DEVIL,

Whose deeds—whose glorious deeds,
Have rendered his name immortal!



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D. M. BENNETT, Editor and Publisher,

335 Broadway, N. Y.

The Ills We Endure, their Cause and Cure.

BY D. M. BENNETT.

Through extreme selfishness, undue greed, unrestrained avarice, obtuse ignorance, a mistaken theology, an excessive fondness for show and glitter, and a love of aristocracy and caste, this poor world of ours—and more immediately this fair country—is far less happy than it ought to be. It should be A HEAVEN, and *might be*, but man has made it almost A HELL.

Through a misdirected policy and a defective system of civilization, this land, which should be in every sense of the word a land of plenty and happiness, is with many a land of poverty and want. We see riches, affluence and splendor on one hand, and destitution, disease, wretchedness and starvation on the other.

It is mournful, in this great city of New York, to walk around in the aristocratic portions of the metropolis and view the magnificent palaces of the rich, where all is grandeur and ostentation, where so

much wealth is lavished for mere display and show, and then to turn our steps to the haunts—the dwelling places—of the poor, the toilers, the unfortunate ones of the community, who are forced to crowd into dingy attics, damp, noisome cellars, into badly-constructed and over-crowded tenement houses, often twenty, thirty and fifty families, even, in one badly constructed building; luxury, plenty and pride on the one hand, and desolation, discomfort and squalor on the other. The contrast is striking and even painful. In a large proportion of cases it is found that those who wearily toil the greatest number of hours in the twenty-four, sustain the greatest deprivations, and live on the plainest food. The extremes between wealth and poverty are probably greater in this city than in most parts of the country, but the contrasts are much the same all over the country. As it is here, it is nearly everywhere.

It is melancholy to realize, that, in this “land of plenty,” where no individual should suffer for the want of food, that starvation absolutely takes place. There is far too much enforced idleness. It is not unfrequently the case in this one city, that there are from 50,000 to 100,000 persons who cannot find employment by which to secure the necessaries of life. It is a crying evil that a man seeking employment upon which the existence of himself and family depends is unable to find it! Our laws protect the rich man in every dollar of the millions he has ground out of the labor of the toiling masses, and it is due to the poor man as well, that he has equal protection. His labor is his capital, and this should be guaranteed him as really as the rich man with his gold and his ill-gotten gains.

There is a serious defect in the Christian civilization of our times. It has sadly failed to meet the wants of the race, and clearly has not brought happiness and plenty to the masses. A large proportion of the people of this country, of unequalled advantages, are to-day groaning under poverty, deprivation, destitution and want. It is not as it should be. With the productiveness of our soil, with the increased knowledge that has been acquired in the various avocations and the varied conditions of life, all ought to have plenty, all ought to be happy. If the labor and the wealth were fairly apportioned, there would be none excessively rich; none excessively poor. Six hours of labor in twenty-four would be sufficient to afford a comfortable living for all, and none would need to famish with hunger.

The selfishness of our kind, the faults of our religion, and the aristocracies we have to support, are chargeable with a great share of the evils under which we groan. If we could exchange seventy-five per cent. of the selfishness we cherish in our breasts, and let a true feeling of humanity, a love of our race fill its place; or, if we could cause our selfishness to become so enlightened as to show us that the best interests of individuals is most promoted by the well-being and prosperity of the masses, it would be vastly better for all concerned.

In a family of ten children, where the larger proportion are healthy and capable of getting along in the world; if a brother or sister from ill-health, imbecility or want of capacity, evinces an inability to grapple with the trials and difficulties of life, the kind-hearted brothers and sisters who are more fortunate, will take an interest in them, will aid them, will help

them along, and will divide with them, if necessary. This is the sentiment that should actuate all of us. We are one large family. All humanity are our brothers and sisters. We should not try to pull each other down, nor to rise upon others' misfortunes and inabilities ; but it should be the duty and the pleasure of all to make those around them prosperous, contented and happy. *Excessive selfishness is the bane of our existence.*

The aristocracies that have to be sustained are oppressive and expensive. First, perhaps, in this country, comes the aristocracy of wealth. Gold, and the love of it, rules the country. The capitalist wields an influence and power not easily computed. One excessively wealthy man, like a Vanderbilt, a Stewart or a Scott is able to control and oppress thousands of his equally deserving, but less fortunate fellow-beings. The rule of wealth and capital is a most fearful despotism which the world would be happy in suppressing. The tendency is for this gigantic evil to increase, and it is doing so in geometrical progression. The rich men to-day are vastly richer than twenty-five and fifty years ago, while the poor are much poorer, and vastly more numerous.

If this state of things continues but a very few decades longer, the rich will become monied lords, comparatively few in number, while the millions will be abject slaves, menials and dependents. This is upon the supposition that the masses do not inform themselves of their rights and take the means of redress into their own hands.

The aristocracy of knowledge is not so much to be dreaded, but still it exists to a very great extent. The number of educated, well-informed people are in far

too small a minority, and their power is by no means inconsiderable. Ignorance still fills the land, and though a large majority know how to read and write, the general information that should, like the rays of light, overspread the land, is, unhappily, fearfully deficient. It is, however, a cheering indication that knowledge is increasing. With each succeeding generation it is hoped that some gain in this direction is made upon the preceding generation. But much remains yet to be done. The world needs a great deal more of light, to dispel the mass of existing ignorance and error. A happy fact in this direction is, that any person and every person can acquire as much knowledge as he pleases without impoverishing another or lessening the grand aggregate.

The aristocracy of the *Priesthood* is indeed a fearful one—an aristocracy that rules the world by working upon the fears and the ignorance of its dupes, and the more dangerous because of its insidious, presumptuous, arrogant, and exacting character. It claims a delegated power from a king in heaven, and it has for thousands of years ruled the world with a rod of iron, and with fire and the sword. Millions of treasure have been wrung from ignorant and confiding dupes by this greedy, oppressive aristocracy, and though they have made pompous claims to morality, they have doubtless been the greatest curse the earth has known.

An eloquent and distinguished teacher in the Liberal ranks has given utterance to this sentiment: "There can be but little liberty on earth while men worship a tyrant in heaven;" and he might have added: *and but little little liberty and independence while men sustain a licentious, pampered, polluting priesthood!*

An approximate estimate of the expense of this

theological aristocracy can be arrived at when we take into consideration that in Christendom there are 600,000 priests that are wholly non-producers and who live solely upon the labors of others, laying their exactions upon the toiling masses with a heavy, merciless hand. In our own country there are sixty thousand clergymen, and scarcely one in the entire number do as much as to grow a hill of beans. Their salaries vary from \$500 and \$1000 to \$10,000 and \$20,000. There are also sixty thousand churches to be kept up, many of these temples to the unknown God in the cities of our land, costing from \$50,000 to \$500,000 each, and some even more. Many of these churches are supplied with expensive organs, and high-salaried choirs are employed. The Christian religion costs this country \$200,000,000 annually and the question naturally arises, *are the returns in proportion to the cost?* Truth answers *no, no, NO!* It is definitely settled that the religion alluded to does not increase morality where it prevails. In no part of the world is there so much cheating, lying, stealing, robbing, killing, grinding the face of the poor, trampling upon the helpless and needy, as in Christian lands. Christian despots, Christian lords, Christian millionaires, Christian capitalists, are more oppressive, more cruel, more exacting than any others in the world.

Reader, think for a moment how it is. The sixty thousand clergymen of this country and their families are supported in idleness by the laboring classes; for all the rich, all the idle, all the indolent, and all the aristocrats live and flourish by the muscle and sweat of the toiling millions. Every drone, every non-producer, every one who adds nothing to the wealth and

products of the world are supported and fed by those who labor. Suppose every priest, every clergyman who now feeds upon the best the earth produces, but without lifting a finger towards producing it, suppose by the power of public sentiment or other controlling influence they were themselves compelled to become producers—if by the labor of their hands they were made to feed themselves and their families, just think what a burden would be taken off the shoulders of the weary toilers. If the clerical aristocracy, if the monied aristocracy, if all these drones and idlers were forced to feed themselves, to support themselves and to clothe themselves, what a relief it would be to the working men and women who not only are now forced to feed themselves, but all the drones in the great human hive. If the labor of the world could be equally apportioned, as we observed, six hours of toil in the twenty-four would be sufficient to sustain all in comfort and plenty, and the remaining eighteen hours could be passed in recreation, mental improvement and rest.

It is fortunate that the remedy for the ills we endure is mainly in our own hands. What we need is the intelligence, the humanity, the love of our fellows, and the unselfishness to co-operate and work for the general good, instead of personal aggrandizement, and excessive wealth. The laboring masses must learn to co-operate with intelligence and unselfishness. It is impossible to limit the great good that can be accomplished by it. With the ballot, with the muscle, with the habits of industry, and with the resolution and perseverance of the working men and women the greatest results can be produced. The laboring classes have in their own hands the making of officers and

and law-makers, and consequently the laws. If they will work together with due intelligence they can compel the conditions as they please.

If certain laws are desirable to be enacted, we have the power to elect the men to enact them. If capitalists are bearing down upon the working poor, let the laboring class bring their power and influence to bear, and command the terms. If the owners of mills and factories, as at Fall River, are oppressive and unreasonable, let one hundred and fifty men, more or less, of the operatives work in a united interest putting in \$100 apiece, or what they are able to do, and inaugurate a business, on a moderate scale, if necessary, and be their own masters. An honest and practical co-operation in cases of this kind can hardly prove unsuccessful, and will apply to nearly all the avocations of life—in buying for consumption and in selling the products of labor.

Co-operation is successful in many parts of Europe and is becoming somewhat so here; and in this direction lies the remedy for many of the ills endured by the working millions. To make it a success a fraternal feeling, an enlightened intellect, faithful honesty and practical effort are the essentials.

Our attention has recently been attracted to a co-operative movement at Springfield, Vt., known as "The Industrial Works," that furnishes all its members with constant work at fair wages and a pleasant home at small cost, and which is meeting with a success so marked as to attract the attention of many thinking people. The members of this association are said to be young people who are willing to rid themselves of bad habits, work steadily, dress econom-

ically, and save a portion of their wages. No others are taken.

The men who join are required to furnish a small amount of capital, and to save one fourth of their wages which must be invested in the capital stock of the company. Women are not required to put in capital, but to save one sixth of their wages and to invest it in the business. Those who do not comply with the requirements of the association are expelled and those who wish to leave can do so at any time and can withdraw their capital by giving a few months notice. The wages paid to each member is fixed by a board of directors and is apportioned to skill and ability.

They have a large dwelling or home, where the members live and enjoy many privileges and comforts not attainable by the poor in the ordinary course of life, whether in small families or boarding-houses. All pay a moderate price for board from their wages.

They have two new factory buildings and a good water privilege and considerable machinery; and are engaged in the manufacture of toy and house-furnishing goods, for which ready sale is found.

They commenced business a year ago with five hands, and are now working forty-five. Their sales for last month were over \$3,000. Their pay-roll for the month was over \$1,200, and the saving of wages which was added to the capital of the company was more than \$300. The average amount saved from the wages of each man in a year is \$150, and of each woman, \$50. Many of the members have saved more than this amount, but this is all that is required of them. The aggregate amount saved by the present

company will be about \$5,000 for the year. By continuing in this course for a few years, the capital of the association must become large, and the earning of each member a respectable and comfortable competency.

Such a co-operation of industrious, honest and intelligent individuals, is certainly practical and may be very successful. It is a subject upon which we shall have more to say.

The success which has attended the combined operations of the societies of "Shakers," and the "Oneida Community," establish the fact, that not only in union is there strength, but that in union and co-operation is there sociality, pleasure and profit.

There are various ways in which the principle of co-operation can be applied. If it is not desirable in all cases to enter into companies in the manner just indicated, it can at least be carried out in the election of officers, and in the enactment of desirable laws. The laboring men of this country may be the rulers of this country if they choose to be so. They have only to act in concert and with discretion, to accomplish anything they wish. We urge them to an unselfish humanitarianism, or in other words, an enlightened self-interest. Let the great truth be always borne in mind, *that by promoting the general welfare and happiness, we most effectually promote our own.* Let this principle be acted upon and carried out in all the affairs of life, and vastly more can be accomplished for the happiness and good of the race, than the Church, religion, and all the priests have effected, for thousands of years.

We would briefly indicate, just here, the course, that to us seems feasible for employing the thousands

who are unable to find employment themselves; that the municipalities, the State, or organized companies for the purpose, establish a series of manufactories and industrial establishments, where any person can find employment, at any time. Let fifty or seventy-five per cent of the wages earned from week to week be paid, the balance to stand for six months to be then paid, or to be invested in the capital of the company for the benefit of the individual. This would be vastly better than that unemployed thousands should be left to crowd our cities and indulge in crime. A reasonable amount of capital invested in this way, would be vastly better than establishing soup houses and alms-houses; and an immense saving would thereby be effected in cost of trials and courts of justice for the punishment of criminals. Labor, even, at moderate pay, is a blessing to those wanting bread.

Our prisons should also be made industrial institutions, and every person unwilling to work and who has no visible means of livelihood, should be arrested and made to work for no remuneration save plain board.

In a word, employment, at moderate wages, should be furnished all who want it, and those who will not work should be made to. This course would end most of the tramps, idleness, and crime that now abound, and the average hours of toil would be lessened for all classes. Now the workers have to support all the idlers. If the idlers were also compelled to work, the laborers would assuredly have to devote fewer hours to toil.

The insatiable and insane desire for immense wealth, which is one of the great evils of our time,

should be counteracted by excessive taxation upon the excessively rich. No man has ever honestly earned a million dollars, and he really has no right to it. Wealth is the common property of the world, and a few individuals have no right to engross it all. We say then, *tax the immensely rich, heavily*, and in a ratio increasing with their wealth. Say on \$50,000, one per cent. ; 100,000, two per cent. ; \$500,000 five per cent. ; \$100,000,000 and over, ten per cent., or at all events, such a rate of taxation as will render excessive wealth undesirable, thus leaving it to flow in the usual business currents, and attainable in a moderate degree by the masses.

Large land-owners should be treated in a similar way. No man has a natural, or just right to more land than he can use, and the excess above this quantity should be so heavily taxed that he would be glad to part with it and to throw it into the market, where men of moderate means can obtain it.

The people have these reforms within their power, if they will but intelligently use the power they possess.

Among the crying evils of our time, is the spirit of extravagance and the disposition to contract indebtedness. It begins with the individual farmer, mechanic and merchant; it is fearfully apparent in corporations, cities and municipalities; it is an evil with which every State is more or less troubled; and finally our National Government is sadly involved in the same evil. And so it is with nearly all the governments and nations of the world. All are loaded down with a weight of debt, which, like an incubus, hangs heavily upon their necks. Generations must pass away before this gigantic evil can be fully re-

moved; and unless reformatory measures are adopted, the wrong will be more aggravated and still more widely extended.

This city alone has an onerous debt of \$150,000,000 in round numbers, saddled upon it, and our neighboring city of Brooklyn has nearly \$50,000,000 weighing her down; and in a similar manner nearly every city and incorporated town in the country has, through the criminal operations and mismanagement of local rings, and designing, intriguing parties, loaded themselves heavily with debt. Many counties and townships, nearly all railroad companies and similar corporations are in the same predicament. The mania to run in debt has been general, and the evil has become wide-spread.

To pay the interest upon this immense indebtedness is a heavy burden upon the people, even if the evil can be stayed where it is; and is a burden which the laboring classes have to carry. The dishonesty and thieving with which much of this has been accomplished, is appalling, and assuredly is enough to shake confidence in humanity to its very center. When is it to end, and where is the great remedy? Is there a hope of escape from this burden, or must we ever submit to it without relief?

Closely allied with this evil is the still greater one of dishonesty, fraud, and thieving in public servants, which has rapidly increased within the last twenty-five years. It pervades all grades and classes of officials, with very few exceptions, from city policemen and ward-officers to the legislators of States and to Congressmen, Senators, Cabinet officers, and even the Executive himself, whose salary, like the salaries of many other high officials, has been doubled,

and who, from a very poor man, has become, in a few years, a millionaire. Almost every public officer seeks places of trust to avail himself of the facilities which the position affords him to plunder and steal from the public purse, and thereby, instead of serving the best interests of the public, to increase his own wealth—his own dishonest gains. To such an extent has this mammoth grievance been carried, that it has become almost a dishonor to hold official positions in the nation. If a man's name is mentioned who has filled the office of Indian Agent, Congressman, a Secretaryship, or many other places of public trust, the question at once presents itself to the mind, has not that man, like all the rest of his compeers, filled his own pockets from the public treasury? It is the saddest aspect of modern civilization, that gross dishonesty is greatly on the increase, and that promotion to office is a most prolific source of theft, and is the channel in which it largely fattens at the public expense.

All this is becoming a grave question; how much has our system of theology to do with all this corruption and crime? How much is the faith which teaches the believer that he secures a seat in heaven—not by his own merits and good deeds, but by the righteousness of another individual, responsible for the code of morals that now rules the land? Is it calculated to inaugurate and encourage honesty, to teach people that they can secure the most valuable riches, the highest degrees of happiness of which the mind is capable of conceiving, without any exertions of their own, but by the labors and sufferings of another?

Is it natural that people should pursue an honest

course through life, when they are taught from their mothers' knees, in the Sunday-school, and at every church they attend during childhood, youth and mature age, that however black their crimes, however base their sins, however dishonest or iniquitous their conduct may be, that it can all be blotted out; that their record can be made spotless and clean; that their sins, though as red as scarlet, can be made as white as wool; that they can be washed in the blood of an innocent lamb and be rendered immaculate, pure and spotless; that however great the score of indebtedness that may be posted up against them in the great ledger, that a kind-hearted individual will settle it all, if they will simply believe in him—thou “*Jesus will pay it all*”?

There can be no doubt that the sentiments and morals taught to children and youth, have a great influence in forming character and in establishing a rule by which to square the conduct of life. It is undeniable that the religious belief of a people has much to do in controlling their actions and in establishing their character and habits. Can it be expected that a nation can ever be honest, moral and truthful, when they are instructed from infancy, that in securing happiness, that in laying up treasures in heaven, morality and good actions count as nothing; that in fact they are often a hindrance to happiness, and that however great an amount of moral and spiritual indebtedness a person may pile up, Jesus stands ready and willing to pay the entire score.

This system of religion, this plan of salvation, is well calculated for moral bankrupts and those who want to eat well, and dress well, at somebody else's expense and upon the result of the labors of

others. This getting to heaven by taking the benefit of the bankrupt act, inevitably makes moral delinquents and dishonest individuals of most of those who embrace the doctrine.

It is a far better religion, far more moral and more truthful, to inculcate in the minds of the young, and people of all ages, the great moral maxims that our happiness and peace of mind depend upon our conduct; that justification, like happiness, cannot be bought nor borrowed, nor stolen; that neither the blood of a lamb nor a belief in any blood, can avail in washing away the effects of wrong doing; that every act committed, whether good or bad, either adds to, or diminishes our happiness and peace of mind; that every individual is responsible for his own conduct; that the virtues, good deeds and good qualities of one person, cannot be transmitted to another; that the effects of a crime or a wrong action, can no more be removed by forgiveness, than can the effects of a burn, a broken limb or a dose of poison; that the better way to avoid the effects of misdeeds, is not to commit them; and that the safest plan to secure a competence, or to ensure peace of mind and happiness, is to work industriously, live honestly, and to do wrong to no man.

The gods have little use for our services, our devotions, our adulations or our praises. They are so far removed from us, they are so uncertain a quantity that it is not in our power to aid them nor to injure them. It is within our power to aid or injure ourselves and our fellow-beings around us. In view of these impregnable truths, should the actions of man be governed?

Common honesty is far too rare a commodity in this advanced nineteenth century. The great bulk of

the community are trying to gain an advantage over their neighbors, and so far as in their power to get something for nothing. The actions of men are far too much influenced by selfish motives, and there is not regard enough felt for the happiness and welfare of neighbors, friends and strangers.

If we will do away with all dishonest gods, all unjust devils, all false systems of theology, and all blind and erroneous creeds; if we will square our daily actions by the principles of honor, honesty and uprightness; if we will make it a point to see how much we can add to the happiness of those around us; if we will resolve to dispense with all silly gew-gaws, all the trappings of vanity; if we will strive for the beautiful and the useful; if we will be content with a moderate amount of wealth; if we will be willing to dispense with luxuries; if we will at all times realize the truth that our own happiness is increased by adding to the happiness of others, we will do very much towards making this a brighter, an honester and a happier world, and will need no blood of a god, nor a son of a god, to make us happy now, or in the future.

Let us cherish the good qualities of our natures and check and curb those of an opposite character. There is scarcely a human being—however low and depraved—but what has many good qualities in his organization. It should be the duty of this life to cultivate and increase the good, and root out and lessen the opposite.

The finest fruits, the choicest grains, the most beautiful flowers, do not grow spontaneously on every hand, but have to be cultivated with care. The weeds, the thistles, the nettles, and the poisonous

plants, have to be uprooted and removed. So it is with personal qualities and individual characteristics. Some are less useful and less to be admired than others. One class needs culture and care, the other should be destroyed. Let us apply the same tactics and practices in one field that we do in another, and we can succeed in making this world about as pleasant and happy as we wish. We will not need to wait till we die before we go to heaven, for we can get up one here, on our own account, and if there is a continued existence after this life, we will be far better prepared for it than by neglecting our own faults and depending upon the virtues of another.

If every man will make himself honest, we will soon have an honest community. If we will search diligently and select honest men only, to fill public offices and to be law-makers; if we will co-operate together in insisting upon such reforms as our country requires; if we will firmly resolve to have fewer officers, and to pay them less exorbitant salaries; if crime and dishonesty can be more effectually punished; if we will attach to wealth and its acquisition no value any farther than that it secures to us the comforts of life and the absence of suffering and want; if we render it impossible for any individual to accumulate, by fraud, dishonesty or otherwise, an undue portion of wealth, whether in money or land; if we will make the rich pay the burdens of the government, if labor can be provided for all; if none are suffered to be idle and non-producers; we may have a country truly flourishing in comfort, prosperity and happiness.

Among the excesses and perversions which have grown up with modern Christian civilization, is that connected with the "dispensation of justice." One has but to notice the deviousness, the delays, the uncertainties and the costliness attending what are called our "Courts of Justice," to become impressed with the clumsiness, the tediousness and the dissatisfactoriness of the whole system. He almost inevitably comes to the conclusion, that *justice* is a misnomer—that the temples erected in every county of our land, and ostensibly dedicated to the blind goddess, are expensive institutions, dedicated rather to the genius of *injustice*, which, whether blind or not, seems woefully lacking in honesty and good sense.

To step into one of these temples when the ceremonies are in full operation—say when the docket is being called, and the case of Brown *versus* Jones, and Smith *versus* Robinson, and a long calendar of others are being called, and to see the array of learned and talented lawyers, with their green bags and large parcels of documents, answering, as certain cases are reached, some of which have been hanging in court for months, and sometimes for years; and to notice the excuses, the plausible subterfuges, and the ingenious artifices that are exercised, on one side or the other to delay, or stave off a trial; and to hear the great diversity of excuses and arguments that are offered, on the one side or the other, to prevent what they profess to be pursuing, one is compelled to decide that the august Judge, the troop of attorneys, and the entire officials of the court, instead of jointly aiming to speedily procure justice for the unfortunate clients, are using their ingenuity and finesse in trying

“how not to do it.” The uncertainty and interminableness of the “law’s delay” are proverbial.

It was recently our misfortune to be elected to serve upon the jury, and while we were waiting to present to the judge the necessity of our attending to our own business, and to ask him to excuse us, we had time enough to realize how cumbrous, indirect, tardy and expensive our legal proceedings are.

Legal justice is a luxury that a poor man, or one in moderate circumstances, cannot indulge in. It is a privilege attainable only by those who are fortunate enough to have plenty of money. Lawyers who have spent their lives in studying the intricacies of Coke, Blackstone, and Kent, who are familiar with English law and our own revised and re-revised statutes—have become a necessity to our life and civilization, and they are employed at extravagant fees in the settlement of the thousands of difficulties that arise in the transfer of property, the operations of commerce, the transactions of business and in the endless intricacies of life, which could all be settled more speedily, direct, satisfactory and by a vastly more economical process.

Reader, have you ever stopped to think what a great number of lawyers, clerks, constables, sheriffs, and judges are being retained and munificently supported, in our complicated social organization for the settlement of quarrels and “little difficulties,” many of which if we were more actuated by the spirit of fraternity and less by selfishness and greed, might greatly be avoided? In the multitudinous contentions about money and property that are hanging from month to month, and from year to year in our courts of “justice,” and our courts of “equity,” a great

portion of them could be amicably settled, or might never had an existence if a spirit of concession and unselfishness was cultivated, instead of this constant disposition to obtain an advantage over every one we come in contact with. Our excessive desire to "make money," and to make it, too, at the expense of others causes a great amount of trouble and annoyance. If we could only learn to view our fellow beings around us and everywhere, as really our brothers and sisters, that we all belong to the same family, that our happiness is increased and intensified by promoting their happiness and welfare; if we could only realize that the highest type of deity existing in the Universe is personated in the men and women who constitute the communities in which we live, and that we are a part of the same, it would become our desire to promote the happiness of those around us to the extent of our ability, and we would learn the great truth, that *the greatest happiness consists in making others happy*. As, however, in the struggle for existence and wealth as existing in our present forms of society, man is necessarily extremely selfish and contentious, and as differences will inevitably arise; let us adopt a readier and a cheaper mode of settling them.

In the first place, every person should know more about the laws of his country and the laws of equity between man and man, so as to obviate the necessity of so great a number of non-producing lawyers, who, in this country annually require many millions of dollars earned by the toil of the laboring masses for doing for us and telling us what each man ought to know for himself, and which he easily could know, if a tithe of the time was devoted in that direction that is now occupied in learning and listening to the

antiquated theologies and mythologies, fictions and fables that go to make up our systems of religion. Every man should be an intelligent lawyer, and if the time that is spent in listening to the dogmas of an angry God, malicious, insinuating devils, the great necessity of blood to wash away the stains of sin, and all kindred themes, every man might know enough about our law to draw his own contracts and deeds, and to attend to nearly all the legal business necessity requires.

For the settlement of such difficulties and differences as cannot otherwise be amicably arranged, let ARBITRATION be employed. It is much simpler, much readier, much less expensive and much more conducive to justice and right. If courts of arbitration were established to meet the public necessity, in which the arbiter or judge should preside, each litigant choosing an umpire for himself, (except in cases of evident fraud and collusion, when the umpire, one or both, should be chosen by the arbiter) justice would be vastly cheaper than now, enabling poor men to enjoy its luxuries, requiring far less time, employing a much smaller number of men, and not one-fourth part of the "machinery" and complication of the present mode. Each litigant could make his own statement, corroborated with such proof as he could adduce—the witnesses to be examined by the arbitrators—thus dispensing with the immense number of legal gentlemen that now live upon the ignorance and contentions of mankind, and allow them to engage in more productive employment. There are near four thousand lawyers in this city, and other towns and cities are supplied in about

the same proportion. In the entire country there are about 150,000.

If the jury system is retained, it would seem advisable to reduce the number of jurors. Numbers do not increase the chances for a correct decision. Forty would be more objectionable than twelve; and twelve more than three. Our legal processes greatly need simplifying and cheapening; they are far too intricate and costly.

The favoritism and partiality that is manifested in our criminal Courts, are most reprehensible. It has almost passed into a proverb that a rich man, or a rich man's son can hardly be convicted of a capital crime. The cunning of scheming lawyers is brought into play, and by subterfuge and sharp practice of various kinds, the guilty, if rich or from an influential family, is seldom brought to justice; while for a poor and friendless man, there is little chance for escape. This is one of the many ways in which the corruptions arising from the accumulation of wealth is too often manifested and calls for radical reform. Let the people demand stern and equal justice in all cases, until favoritism and partiality are expelled from our Courts, and when a rich man and a poor man can stand upon a level.

In connection with the legal profession the medical fraternity should not be neglected. It must be admitted. they often serve a very important purpose and by many are regarded as indispensable. They, too, are an unproducing class, and if mankind were as well informed in the laws of health as they should be, this class could be largely dispensed with. If men learned less of theology and more of physiology; less of dogmas and more of the laws of hygiene, the major

portion of M.D.s could be spared, and the legions of empirics, charlatans and pretenders, who now thrive upon the ignorance and credulity of the masses, could be driven to pursue honest occupations.

The more the human family becomes conscious of the important facts that healthy food in due quantities, pure air, pure water, a plenty of sunshine, with a proper amount of exercise in the open air are more conducive to robust health than drugs and medicines of any kind, and that air, water, sunlight, regimen, with animal magnetism, are better remedies for disease, the more and more will drugs go out of use, and the less will physicians be regarded as a necessity, until mineral drugs and poisons will be deemed as worse than useless. When this day arrives, when temperance and Nature's true remedies are applied, pallid faces, broken constitutions, shattered nervous systems, dyspepsia, consumption, scrofula, syphilis, paralysis, softening of the brain and a large class of other diseases will be far less prevalent than now, and the natural birth-right of all—sound health—will be the rule. Disease is not the natural heritage of earth's children; nor is it sent by a wise and inscrutable, kind or *unkind* Providence. It has come from the excesses and wrong practices of man, and these perverted conditions have been greatly aggravated by an undue use of medicines and poisons, which, as we said, the race will ultimately learn to dispense with.

Modern civilization, and its pernicious habits, have done much towards making mankind effeminate and unhealthy. Diseases and maladies have been increased and aggravated by indigestible food, rich dishes, feasting, gluttony, late hours, bibulousness, too free use of fermented and distilled intoxicants, excessive

indulgence in sexual pleasures, over-taxing and over-working the brain and the physical organization have caused unnumbered thousands of diseased constitutions and impaired physical and mental powers, and these have been transmitted from parents to children and aggravated and intensified—all parties, nearly, abusing themselves from day to day, and from year to year, through life, until it is a marvel how the race possesses so much health as it has to-day.

A large proportion of us have been doing thousands of things directly calculated to impair our health and happiness and to shorten our lives. This is all wrong—a crime against Nature, a crime against humanity, a crime against ourselves, a fearful crime against posterity. A reformation must be effected in this direction or humanity will fall short of filling its mission and of reaching the high point of perfection within its power. Medication, drugs and poisons are not the true remedies. Nature provides a far better mode of treatment and spreads in profusion everywhere the means for far better conditions. But her laws must not be violated—it cannot be done with impunity. Results will inevitably follow causes and no man can change this law. If we violate nature, if we indulge habits and practices that over-tax our physical powers and induce a diseased condition, impair our health, shorten our days, we absolutely commit *murder*—and often knowingly—not only upon ourselves; but upon our unfortunate posterity that are compelled to inherit the seeds of disease and wretchedness we have planted and hand down to them. This fearful legacy should no longer be regarded as a gift from an all-wise and all-kind Father, a dispensation of an over-ruling Providence, but as the direct effects of

intemperance in various directions, and in abusing the powers and functions of our natures.

The world has much to learn in connection with the subjects here touched upon, and much to gain on the score of moderation and self-denial. The greatest amount of happiness is not secured by yielding thoughtlessly to appetite and passion, or in giving the leading strings to our lower animal incentives, which should be controlled by the intellect—the reasoning power. We must learn to “say no” when lured to commit any excess; any infraction of the laws of our being. Health and happiness are far more important to us than momentary pleasure, or the indulgence of animal passions. Let us learn to control the lower impulses, and pursue the course that will result in health, peace of mind, long life, and consequent happiness.

Upon the subject of the propagation of the race, the necessary conditions to parent-hood as well as with the social conditions of man, a great deal should be said that we have not room for in this article. We are fearfully in the dark upon this most important subject, and are daily and hourly committing crimes of which we should not be guilty. The begetting of offspring and the laws which control it, are not understood as they should be. Young men and women too often form unions that are ill-advised and physically uncongenial in temperament and adaptability. Passion is too often the governing impulse, and children are too often begotten and brought into the world which would be far better to never have existed. There is far too much ignorance and thoughtlessness upon this subject. Unions are formed that never should have been effected; and a sickly, feeble,

doomed posterity is the result. When it is realized what a lack of knowledge exists upon this subject it is not strange there are so many puny, sickly, imbecile, malformed and idiotic children brought into existence to be a curse to themselves and to those who come after them. There is a science closely connected with this vital subject which has yet largely to be learned. Unions between the sexes must be effected upon scientific principles ; the habits of married people must be governed by Nature's laws ; excesses and wrongs must be avoided if a healthy progeny is to be insured.

The begetting of offspring—the transmission of the race—is the most important avocation in which human beings can engage in ; but upon which there is far too much ignorance. The conditions for a healthy progeny should always be provided for, and to bring healthy, well-developed children into the world, should be regarded as the proudest acts of our lives.

Fœticide, or infant-murder, is one of the most heinous crimes of modern times, and is fearfully on the increase ; but it is difficult to decide, which is the most to be deprecated ; that monstrous wrong, or the bringing into existence a diseased, miserable, sickly offspring. Let there be a general disposition to obtain more knowledge upon these subjects. May the time come when it can no longer be said in truth, that “ among the millions of children which are brought into the world, scarcely one is begotten upon strictly scientific principles.”

With a due observance of the laws of our being, in the matter of health, longevity, physical and mental vigor, the human race is susceptible of being greatly

improved. In this direction, great additional light is needed. Our race is as susceptible of improvements, as the races of any of the animals below us. If it is found profitable to spend time, care and expense, in improving the breeds of horses, cattle, sheep and swine, is it not vastly more important to have a care for securing a vigorous, healthful, long-lived human progeny ?

The great evil of intemperance is ever exciting the serious apprehensions of the thoughtful, and how to remove it is one of the principal problems of our time. It is unquestionably the immediate cause of a very large share of the crimes committed among us. A large proportion of the cases of assault and battery, manslaughter, homicide and murder that are brought into our courts, are found to have their origin in the free use of alcoholic liquors. It is mournful, too, to realize the fact that a very great percentage of the crimes our courts are called to investigate are committed by young men. Inexperienced as they are, they are easily led astray, and if they indulge in the maddening bowl their reason is dethroned, their self-control has departed and they are left to commit the greatest follies and the most heinous crimes.

There is far too much license in the sale of intoxicating liquors and although it may be thought to be an infringement upon personal rights and liberties to prohibit by law the liquor traffic it is a very grave question whether society does not possess the right to protect itself and especially the rising generation against the fell destroyer of peace, health, prosperity and life, though it may militate somewhat against personal rights. No man has the right to endanger the welfare of the community by turning a wild beast

or a mad dog loose into the public streets. No man has a right to spread a poisonous malaria or to generate baleful gases to injure those around him. Neither should a liquor-dealer be allowed the right to deal out to the young, to the middle-aged or to the aged, a virulent poison, that maddens the brain, destroys the reason and changes men into incendiaries, homicides and murderers, and all for the sake of a little paltry gain.

Society assuredly possesses the right to protect itself against all deadly foes; but if it is not practicable to close liquor selling establishments let them be held rigidly accountable for the evils they cause, and let them be heavily fined. Let liquor sellers be held responsible for the injury they do. If they sell to a father, husband, brother or son, and thus make criminals or insane men, let them be amenable for the crimes and injuries committed in consequence of the maddening poisons sold. Let fines and penalties be made so heavy upon those who so seriously injure society—the great family of humanity—that the wrong be not continued; that the destroyer of happiness and prosperity will gladly resort to an honest and commendable means of livelihood. This principle has been partially enforced in some parts of our country but not with the rigidity that the offense demands.

Shall society always sanction the sufferance and protection of a class of men who are constantly polluting the morals of the young, who are daily inciting the erring to crime, who are taking from the laboring man the hard earnings needed by his family, and who are the direct authors of penury, wretchedness and despair? It is to be hoped not.

Can a worse hell be imagined than the one the liquor traffic has created among us? The great numbers of naturally brilliant and promising young men who have been ruined by alcohol; the immense number of families that have been made desolate and homeless, the blighted lives and broken hearts it has caused; the homicides, suicides and other crimes it has instigated, is an appalling array if but seen in half its magnitude and deformity. Society certainly possesses the inherent right to abate this terrible wrong, and it is a participator in the consequent guilt if it refuses to exercise this right.

The use of opium is also rapidly becoming a gigantic evil in our country. It is a drug that possesses remarkable powers, and is in numerous cases used with benefit, but it is doing a thousand times more harm than good. Many hundreds of tons of this pernicious drug are said to be annually brought into this port alone, and by far the greater portion of it is used, not as a medicine to remove disease and suffering, but as a narcotic to exhilarate the animal feelings to produce its peculiar excitement and dreamy intoxication. It is a seductive, dangerous foe to the human race, and its victims may be numbered by hundreds of thousands, and they are often found among the best portions of the community.

In its crude state, or in the form of laudanum and morphine, opium is daily and hourly used by great numbers of the best men and women. Unlike alcoholic drinks, its use is not confined to the lower strata of society, but the most intelligent and cultivated have become its slaves. Physicians, clergymen, lawyers, orators, actors, literary men, mothers of fami-

lies and females in all walks of life are numbered among its victims.

Its effects are not so immediately apparent as those of alcoholic drinks. Its use is begun in secret, and may be continued a considerable time without the suspicion of near friends being excited. But ere long it tells upon the strongest constitution. The nerves are shattered, the tone of the stomach is destroyed, the countenance becomes sallow, melancholy, and forebodings torture the mind, and constantly impel the unfortunate victim to a continued use of the soothing, luring, and most pernicious poison, the use of which he constantly increases until he becomes a mere wreck, to whom death and oblivion is more desirable than life, and who goes down to his grave a blighted, shattered, ruined man. The picture is a fearful one, but is not overdrawn. This vile drug is to-day ruining thousands of individuals among us, and thousands of families are suffering from its dire effects.

All bad habits are hard to break; when formed, they become cruel masters; but among all the bad habits to which poor humanity are enslaved, none, probably, are so hard to break off as the use of opium. Begun as a remedy, perhaps, for some pain or a headache, a taste is soon formed and a desire soon established for the peculiar stimulation and intoxication it produces, and as the use has constantly to be increased to produce the same results, the inevitable wretchedness hinted at is ere long reached. A few persons of strong will and self-control, when they perceive the direful effects of the poison are able to abstain from its use and to cast it aside, but by far the greater number are impelled on by the unnat-

ural appetite to destruction and death. If some embargo can be placed upon this article, so as to prevent its importation, production and use, it will be a great benefit indeed. The subject should command the attention of our national Legislators and law-makers. Every person should be made familiar with the great danger which attends the use of this drug, and avoid it as they would escape the most deadly foe.

There are numerous other ills existing among us ; but having already transcended our prescribed bounds, we will be compelled to defer a further consideration of the subject for the present. It is to be hoped, uowever, that in the advances made in intelligence and education, men and women may learn to follow in virtuous paths which lead to health and happiness, and shun those which through passion, perverted taste, pernicious habits and crime, lead to wretchedness and misery. We must all learn to depend upon our own efforts for the amount of virtue and happiness we secure and are able to impart to others, and not look to an imaginary being somewhere in the sky, or to the merits of the blood of an individual who died near two thousand years ago. Each person must be responsible for the good or ill he does, and each man is, to a great extent, the creator and arbiter of his own happiness, or his own misery. We, of course, greatly influence and affect each other. We can largely increase or lessen the happiness of those around us. Here is our duty, here is our allegiance, and not in the sky above us. We must make our heaven on the earth, and not in the air.

Short Sermon No. Two.

BY REV. THEOLOGICUS, D.D.

A Sign Worthy of a God.

MR. EDITOR : I see that some of your contributors are still far from being orthodox, and I feel it high time that I preach them another short sermon, in which I shall try to *reconcile* what is *irreconcilable* in the infallible word of God.

The reader will please mark well the sacred text, Mark viii. 12 : “ And he sighed deeply in spirit, and saith why doeth this generation seek after a sign ? Verily I say unto you, there shall no sign be given this generation. Math. xii. 38—40 : There shall no sign be given to it *but the sign of the prophet Jonas* : For, as Jonas was three days and three nights in the whale’s belly ; so shall the *Son of Man* be three days and three nights in the *heart of the earth*. Luke, xi. 28—30 : “ There shall no sign be given it, but the sign of Jonas the prophet ; for as Jonas was a sign unto the Ninevites, so shall the Son of Man be unto this generation. Mark, xvi. 17—18 : “ And *these signs* shall follow them that believe ; In my name shall

they cast out devils, they shall speak with new tongues; they shall take up serpents, and they shall drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover."

John xx. 20 : " And *many other signs* truly did Jesus in the presence of his disciples." Acts v. 15 : And by the hand of the apostles were many signs wrought among the people."

First. What is a sign? Second. No sign. Thrd. One sign. Fourth. Another sign. Fifth. Many other signs.

1st. What is a sign?

There are tavern signs, cross-road signs, store signs, office signs, and signs of office. There are title signs, signs like Rev., D. D., L.L.D., Dr., etc. Signs of rain, signs of the sky, signs of the moon, signs of the zodiac, signs of wealth, signs of poverty, signs of health, signs of debauchery, signs of love, signs of hate, signs of war, signs of peace, signs of a prophet, signs of a god; no sign, one sign, another sign, and *many other signs*.

2nd. *No sign*.—It is claimed for Jesus that he was God, and further, (in his diabolical mood,) the Scriptures show him to have been one with Satan. Isa. xiv. 12 : Satan is spoken of thus : " How art thou fallen from heaven, O Lucifer, son of the morning! Lucifer, if translated into English, is, literally *Morning Star*.

Rev. xxii. 11. Jesus says of himself, " I am the root and the offspring of David, and the bright and *morn- ing star*. This is proof point blank. But if your deluded readers need further proof, I refer them to the following inspired passage, which they can look up

and read at their leisure. 2nd Cor., xi. 14 ; Rev., ii. 58 ; 2nd Peter, i. 19.

As I set forth in my first sermon, God and the devil are both one, and it is all in the mood whether he is the one or the other.

As for the masses, they considered Jesus but a man. But as Jesus and his adherents claimed that he was more, the people clamored for a sign, as proof of his pretensions. but instead of giving one he flew into the diabolical mood, and called them a generation of vipers, snakes, toads, scorpions, and lizards," "a wicked and adulterous generation, seeking after a sign." But, he declares with a verity *no sign* shall be given this generation. Yea, he sighed *deeply* in *spirit*, showing that the incarnated devil, (remember he was in the diabolical mood,) within him was aroused, and that which he said, he meant. It was as if he had said, "I will not work a miracle, I will neither cast out a devil, cure the sick, open the eyes of the blind, unstop the ears of the deaf, cause the lame to walk, unloose the tongues of the dumb, or raise the dead." And furthermore, none of my disciples, or any one else, shall do the like, during the lifetime of this generation, for mark you, "*no sign* shall be given *this generation*." Of course he lied like the devil, that he was, (remember the mood,) for that, see Mark, Luke, and John, four *infallible* witnesses testify to his working *many*, *signs*, also, that they did the same.

3d. *One sign*.—Matthew comes to the help of these poor, bedeviled Jews, and tells them that they should have *one sign*, but "nary another." But it was to be accomplished by the head of the firm of Father, Son & Ghost, and the *Son of man* was to be the subject of the sign by which his deific character was

to be proven. Think you, the sign of Jonas; yea, and more than the sign of Jonas, for "a greater than Jonas was there."

We are informed that Jonah was three days and three nights in the whale's belly in the bottom of the sea. He thought it pretty rough, but still Jonah was in rather snug quarters, with his head wrapped up in sea weeds. 'Tis true, he was pretty well soaked with bile, which made his lot rather bitter. But he might have stood it a few days longer if God had not given the whale an emetic, and sculled him ashore, and caused him to throw Jonah out upon *dry land*. But the thing as it was, was a very good sign for a *lesser* prophet. It would have done well for a *bigger* prophet, and it might have been made to answer for a second or third-rate God. The sign of Jonah but faintly portrays the sign of the *son of man*. This sign of the son of man, was a sign of the first-water, real baptism by fire, a sign worthy of a first-class God. O, my hearers, look at it, as I but faintly draw the picture.

Only think of it, "three days and three nights in the *heart of the earth*." The heart of the earth! what is it? The heart of a tree is its center; the heart of every fruit is its center; the heart of every sphere is its center; the *heart* of the earth is its *center*, more than four thousand miles from its surface. Now science teaches us that, according to the ratio of increasing heat as we descend toward the center, would bring us to a *molten mass* of mineral substances in less than fifty miles from the surface. Yes, a veritable *bottomless pit of liquid fire*; and to the very center of this molten mass was the *son of man* to penetrate and remain three days and three nights as a sign of

his Deityship. Now, mark you, he was to go *body, soul and all*, as Jonah went into the whale. O, my God! only think of it! First, he must penetrate fifty miles of crust, earth and rock, the last half of the way at a red or white heat that would have broiled a common man to a crisp in one minute. Methinks even John Syphers would have longed for the shady side of a "God-house" on the surface before he had got half way through this crust.

The sacred historian has not told us how the "Son of Man" got through this crust. There may be some royal road to hell over which he traveled, that has never yet been discovered, and probably will not be till the "Son of Man" comes again and brings the keys of hell (see Prov. i. 18), and unlocks the secret trap, and with a whip of scorpions drives into it "the wickèd and all the nations that forget God."

Yes, my friends, this nation must hurry up and get the firm of Father, Son & Ghost into the constitution, or every mother's son and daughter of us will soon be through the trap, for science and Scripture both inform us that "fiery billows roll beneath our feet." But I have digressed—let me see, where am I? O, yes, I have just got the Son of Man through the crust. Now comes the tug of war. He must travel four thousand miles through this fiery mass to the *heart* of the earth. And here we are at a loss again, as the sacred historian does not tell us by what force he was sent on his journey through the fiery element. For as molten mineral substance is many times more dense than the human body, it would take an omnipotent force to direct him through.

But on second thought, my hearers, I remember he bore with him the *original sin* of the whole world,

which sin so saturated and filled up every pore of his body, as to make it a thousand times more dense than the combined density of all metals. If so, (and I think I am correct in this matter,) then he went to the center of hell fire—it has no bottom—as the plummet descends to the bottom of the sea. Contemplate it, who can. For seventy-two hours he stands the fiery ordeal, four thousand miles from a breath of air, till *original* sin was burnt out of him, which left him as light and as porous as a cork, when, with lightning speed, he shoots, rocket-like, toward the surface. O, should he miss the trap-door but a single foot in his upward flight, he would be mashed to a jelly, and the whole world's prospect for salvation knocked into pi. But banish your fears, ye timid ones, for the Father was at the helm, and he knew mighty well that he wouldn't miss "hell-gate," but come out all right. -And he did! My friends, *he did!* and now stands at, or sits (I don't know which), on the right of the throne of God in heaven, where you can see him any day you have a mind to go there.

Jonah thought he was in hell, for he says: "Out of the belly of hell cried I;" but bless you, he hadn't got even a fair start toward it, he did not go even to the bottom of the sea which was not more than five miles at most. And then there was a whole sea of water around him to cool his tongue had it been parched. But had he traveled the road over which the Son of Man went, with all his pluck, he would have been burned to a cinder, and given up the ghost before he had gone a thousand miles. But I must not enlarge, but hasten to consider

4th. *Another Sign.*

Luke informs us that as "Jonah was a sign to the

Ninevites, so should the Son of Man be to that generation." First, let us consider what kind of a sign Jonah was to the Ninevites. Most theologians suppose that as Jonah was swallowed by the whale, with results as aforesaid, it was a sign to the Ninevites that God sent him to warn them of the coming destruction of their city. But I beg leave to differ from most of my brethren in the ministry on this point. For what could the Ninevites know about the whale swallowing Jonah, when at the nearest point it was 250 miles from the sea? they could only have had Jonah's word for it, and they were such wicked *cusses* they would not have believed him, and we have no evidence that he said a word to them more than his message, which was: "*Yet forty days and God will destroy this city.*" But, my friends, had Jonah done the swallowing, and swam ashore, traveled 250 miles or more to Nineveh, and in the midst of the principal street, in front of the Grand Hotel or Post Office, at mid-day standing before the crowd, "*being too full for utterance,*" disgorged a whale of forty or fifty tons weight, then would the Ninevites have had a first-class sign. But, as it stands, the city was not overthrown, which was a *sign to the Ninevites that Jonah lied.* And as Jesus Christ was a *like* sign, we must conclude that *he lied also.* Which is another proof of the "diabolical mood," and that Christ and the devil are one.

5th. *Aand many other signs.*

This, as before intimated, would on first sight, go to prove that there was a lie out somewhere. For it is first declared, there should be no sign, then one sign, then another sign, then again, many other signs. But where shall we saddle the lie, if there be a lie? "You let God be true, but *every man a liar,*" including the

Son of Man and Apostles, though they be infallible. But my friends, *comparatively* there isn't *much* of a lie. In fact, no lie at all. True, Jesus restored the sick, the blind, the deaf, the lame, the halt, the maimed, and raised the dead by the thousands. I suppose he did not make less *than ten thousand new arms and legs* for the people. Also Peter, Paul, Stephen, Philip, and many others, did many like signs and wonders before that generation. But lump all these thousands of *lesser* signs together, *and pound them into one*—yea, you may put in all the signs of the Old Testament—Moses and Aaron with their snakes, frogs, lice, etc., Joshua with his rams' horns, Samson with his foxes, Gideon with his pitchers, Elijah with his ravens, Elisha with his bears, David with his ewe lamb, Solomon with his thousand wives and concubines, (it has always been a great mystery to me how he lived with so many) Isaiah and Jeremiah, with their sweeping destruction of cities and nations, Ezekiel with his "short cakes," Daniel with his lions, Jonah with his whale, and last, *but by no means least*, Shadrach, Meshach, and Abednego. For it must be admitted that they *stood fire first rate*—yes, and all these and it would be "a small fry"—*a very small fry*, compared with the sign of the Son of Man. Comparatively, it would be *barely* admissible to say, *the sign of the Son of Man*, and another sign. But how much more appropriate the sacred text, "There shall no sign be given this generation; *but* the sign of the Son of Man."

Edinburg, Ind.

The God-Idea in History.

BY HUGH BYRON BROWN.

It is safe to affirm that no one conception of the human brain has played so important a part in the affairs of mankind as that of the God idea.

Up from the first dawn of reason, through all the stages of his progress, THIS, more than all others, has been instrumental in moulding man's character, controlling his actions, shaping society and determining the polity of nations.

Nor is this statement at variance with the now recognized fact, that a man's God is only the offspring of his brain, and therefore a true measure of his intellectual and moral status; for the conception being only a projection of man himself, the characters both of the creature and its creator are mutually influenced and modified by each other.

It has been well said, "Show me the character of a God, and I will disclose to you the character of his worshipers." The converse of that statement is also equally true.

So universal and so firmly imbedded is this belief

in human consciousness, that were not the doctrine of innate ideas an impossibility, this might well be deemed to be such.

So tenacious is the mind of this theological conception that even after the grounds on which it rests have been swept away by modern criticism and scientific research, the intellect, though convinced of its falsity, seeks, rather than to abandon its idol, to retain it by substituting abstractions and ideals in place of the anthropomorphic conceptions which it can no longer worship.

So long as the doctrine of innate ideas obtained, its denial was hardly possible, for its universality and the intensity with which the conviction was held, precluded denial or question, and proved a bar to all progress.

This prolific source of error, which vitiated all the reasoning of both the ancients and moderns, having been happily discovered, and in a measure abandoned, we are free to continue our pursuit after truth without the trammels and impediments that hampered and misled the early thinkers.

I propose to consider, 1. The origin of the God idea.

2. The wants in human nature to which it administers.

3. Its influence on the character of the individual, and upon society.

4. What shall be its substitute when the intellect outgrows the theological conception.

To ascertain the origin of a belief that had its inception long before men had learned the art of recording their thoughts, either by monumental inscriptions or on parchment, is necessarily attended with great

difficulties ; nor are there wanting more than one plausible hypothesis claiming to be the *only* true solution of the problem. But no mind free from the trammels of superstition, can, after a careful study of the works of Dupuis, Volney, Strauss, Muller and others, resist the conviction that *their* solution is the true one, and that it can hardly admit of any other, namely, that the idea of a God is in its first origin, nothing but that of the physical powers of the Universe, considered sometimes as a plurality by reason of the variety of their phenomena, and sometimes as one simple and only being, by reason of their universality, and that all the theological dogmas on the nature of God, the manifestation of his person, and the origin of the world, are only the recital of astronomical facts well understood by their originators, but misconceived and confounded by subsequent generations.

After a long career of existence, akin to the lower animals, there came a time when primeval man awoke from the dullness and stupor of the animal to a contemplation of his condition in nature. "He early began to perceive that he was subject to forces superior to his own, and independent of his will. The thunder and lightning awed and terrified him ; the sun enlightened and warmed him ; the fire burned, the wind chilled, the cold froze, and the water drowned him ; all the powers of nature acted upon him powerfully and irresistibly."

These reflections awoke within him sensations of pleasure and pain ; of good and evil, power and weakness ; and, as a matter of course, he learned to desire and love such as gave him pleasure, and to hate and shun that which gave him pain.

The next step in this evolution of thought, was an effort to obtain the pleasurable and to shun the painful.

It was natural for him to conclude that a force could emanate only from a being like himself; and from his own experience with his fellows, it was equally natural to conclude that a being mightier, and more powerful than he, could, by adulation or offerings, be induced to forbear to harm, and to confer desirable gifts—hence the origin of God and all systems of worship.

At this stage of his development, the mind of primitive man must necessarily have been attracted to the heavens, by reason of its wonderful phenomena, no less than the intimate relations they bear to the world in which he lived; nor could he fail to perceive, that upon the sun, more than upon all other celestial objects, depended, not alone his happiness, but his very existence. The sun, then, from the remotest antiquity, became the supreme object of man's worship, and, transmitted from generation to generation, and from nation to nation, under various names and disguises, and modified by climate, language and race, is still the God which we ignorantly worship.

It is curious and instructive to trace the evolution of this idea from its origin through all its different phases, and to mark the changes that climate, race and language have made on this conception.

Seen through the brilliant imagination of our Aryan ancestors, all the phenomena of the heavens had some analogy or relation to some important event, pursuit, or thing with which they were familiar. The star that arose above the horizon coincident with some periodical event, as the bringing forth of

young, or the germination of vegetation, was supposed to preside over that function or period. The fleeting clouds, or bright gods, related to their herds of cows. Night, or darkness, personified evil—light, good, and their seeming antagonism, a warfare between them.

From this fancied analogy between the phenomena of the sky, and the affairs and things of earth—and the projection of the latter into the heavens, together with the custom of primeval man to apostrophize and personify the powers of Nature—the subsequent step of mistaking the impersonal for a person, and the imaginary for the real, was an easy and natural one.

This transition from the impersonal to personal was first made and reduced to a system of worship, by the early Greeks, by whom it was transmitted to the Romans.

The God-idea to the Greeks, assumed the aspect of plurality; every department and relation of life having a Deity assigned to it, who was believed to have exclusive jurisdiction over the affairs of that relation.

That which the writers of the Zend books apostrophized as astronomical phenomena, became in Greek polytheism actual and real gods and goddesses—all the minor phenomena being transformed by the vivid imagination of that people into the intrigues and loves of the gods.

Less imaginative nations made the mistake of confounding the signs and symbols used to represent the astronomical phenomena with the things symbolized, as, for instance, the worship of the Bull, the Virgin and other objects which were originally only projections of terrestrial things into the heavens from a fancied resemblance to, or connection with the stars,

and which subsequently became symbols or signs of the twelve constellations of the zodiac.

This, together with the natural tendency of the rude savage to project his passions, and subjective conceptions into inanimate objects, is unquestionably the origin of Fetichism as practiced by some of the ancient nations.

That the fundamental ideas underlying all the principal religions, Christianity included, are of an astronomical character, and have direct reference to natural phenomena, will be apparent on noting the similarity and significance of the principal ideas, symbols and ceremonies of all the ancient religions.

For instance, all religions are based on two principles, light and darkness, or good and evil, which ideas were, no doubt, derived from the natural division of time into day and night.

The God, born of a Virgin, who is overcome and slain by his opponent, the Prince of Darkness; but who arises from the dead and triumphantly ascends on high, can be no other than the sun, which at the winter solstice appears to be overcome by the Prince of Darkness; but who is born again at the new year, and again ascends, and increases until he conquers his enemy, Darkness, and reigns supreme.

The gospel story of Christ and his twelve disciples, is unmistakably an allegory of the sun and the twelve constellations of the zodiac.

The serpent of Genesis, which also plays an important part in all the ancient religions, is only a symbol of darkness which introduced evil, or winter, into the world, from which evil we are redeemed by the Savior, the sun of Spring, or the Lamb of God, hav-

ing reference to the season of reproduction of all life and beauty.

The decorations of the Christian's altar and the Pagan's temple, the sign of the cross and architectural designs of places of worship, have all a significance derived from physical nature.

The priest's tonsure is the disk of the sun, his stole is the zodiac, his rosaries are symbols of the stars and planets; the mitre, the crozier, and the mantle of the bishop, are those of Osiris, the sun-God of the Egyptians.

After a careful study and comparison of the cosmogonies, philosophy, ethics and doctrines of all the religions, the conclusion is irresistible that the fundamental ideas of them all are identical, and that the central idea of the Indian, Persian, Jew, Christian and Mohammedan is one and the same.

The Bacchus, Adonis, and Hercules of the Greeks and Romans; the Osiris of the Egyptians, the Jehovah of the Jews, the Christ of the Christians and the one only God of the Koran, being no other than the Sun, that great dispenser of light and life; the Creator of all things!

But the God-idea once fairly grounded in human consciousness, found other manifestations less imaginative, but no less injurious to human welfare.

The same causes which led savage and rude men to fear and worship the forces of Nature, led them also to invest the most powerful of their tribe with the titles and attributes of the gods. As men progressed, the divine titles and worship were withheld, while the authority of the ruler was still deemed to be of divine origin. Later, the divine authority became simply a divine right, which in time is also abandoned,

and the sovereign becomes distinguished only as the representative of the government, with no attributes or qualities different from common mortals.

But notwithstanding that this idea of a personal Supreme Being has no actual existence, the conception in the mind is a fact nevertheless; nor does it follow that because the object which the idea is supposed to represent is a myth, that the idea itself can subserve no good use and must necessarily share the fate of the discarded idol and be cast aside as a worn-out toy that served to amuse our infantile mind, but which we have wholly outgrown.

Whatever, either of institutions, customs or ideas, that have permanently established themselves in the mind or in human society, indicates a want to which they administer; however the increase of knowledge and the expansion of the mind may modify and change them; the needs to which they administer, if natural, remain unchanged, for human nature is ever the same, whether found among the polar snows, or under the tropical sun, whether in the unlettered savage or the civilized man. In this sense, if in no other, the aphorism of "whatever is, is right," is true.

But what *are* these uses in human nature which the God-idea subserves? One use—and the one that makes men so reluctant to abandon it—is that sense of peace and safety that springs from a firm belief and trust in a beneficent power, stronger and wiser than themselves, who is conscious of their existence, who cares for them and who will save them, not only from the dangers of this life, but from those of an imaginary future.

It is the same feeling experienced by the child while under the care and protection of its parents, knowing its weakness and limitations, is happy in the thought that there is one stronger and greater, who will protect and care for it.

All, at times, have moments of disquietude and despondency, when the game of life seems hardly worth the playing, when the star of hope seems for the time to have set, when the burden of life seems so heavy that we would fain lay it down and be at rest. It is in moments like these that the depressed spirit seeks strength and consolation in a power higher than itself. It is this feeling of weakness that finds utterance, and at the same time consolation and strength, in such poetic invocations as,

“ Jesus, lover of my soul
- Help me to thy bosom fly.”

“ Rock of ages cleft for me,
Let me hide myself in Thee.”

“ Guide me, oh thou great Jehovah,
Pilgrim through this barren land,
I am weak, but thou art mighty,
Hold me by thy powerful hand.”

But the strength and consolation flowing from this belief are possible only when the intellect is in harmony with the belief. When the time comes, as come it must to every individual, when the intellect can no longer sanction the theological conception, then follows a period of anguish and mental anarchy in which the soul pines like an orphan child for the support on which it had learned to lean.

Another use which this idea subserves, is that of an

outlet for the emotional nature of man, as well as a source of inspiration and an incitement to noble effort.

It is true that this side of our nature finds a partial vent and satisfaction in passional attraction and in the pursuit of the fine arts—still it is incomplete. Our nature demands a higher and more unselfish ideal in order to inspire our highest thoughts and noblest efforts.

An absorbing passion for one of the opposite sex, or for high art, has, in many, a refining and ennobling effect, but there is in such an exclusive devotion an element of selfishness and limitation which (except in rare cases) fails to call out the highest and best in our natures. To inspire the highest aspirations, and to excite to great and unselfish deeds, we must have an *ideal*, a *most high*; in a word, an impersonal and altruistic God, who shall be not only a subjective conception, but an objective fact. This God, I need scarcely add, can be no other than the divine humanity.

A third want of human nature, to which the God-idea administers is, that it serves as a model for the formation of character, and a guidance for human conduct. Notwithstanding the fact that a god is just what his worshipers make him, it is likewise true that the virtues and attributes accorded to him are higher and nobler than those possessed by the majority of his worshipers, and until they have outgrown the conception, the reverence and respect with which we regard our ideal must necessarily assimilate our characters and lives to our divine ideal.

It is not true, as many suppose, that were all theological ideas of God and worship obliterated that men would instinctively do right, be virtuous and act

wisely. Right doing, virtuous actions and wisdom are no more a natural and spontaneous growth in man than are the rarest flowers and finest fruits in the vegetable kingdom; the former, no less than the latter, are the results of careful and continuous culture. The germs of everything good and great are indeed inherent in human nature, but without culture they may lie dormant or be crowded out by the rank weeds of vice and crime. Man is proverbially a creature of education, and it is only as the conditions of his life, both *pre* and *post*-natal, are favorable to virtue, that he will bring forth the best human fruit. He needs not only a rich soil, culture, and a favorable situation like the plant, but unlike it, he requires a culture that shall regulate his passions, direct his energies and teach him to substitute, as the rule of his life, altruism for egotism. This he will do, and become, only in the degree that the God or ideal that he worships inculcates or inspires.

But whether fact or fable, it must needs be that a conception so widely diffused, and so tenaciously held, must have been, as it still in a measure is, a *power* either for good or evil. The unphilosophical iconoclast on the one hand, affirms with much reason, that the greater part of the woes and miseries suffered by mankind has proceeded directly from superstition, and whose fierce but honest indignation against the cause of so much evil, finds fitting expression in the terrible indictment of Shelley:

" Priests have three words; well tyrants know their use,
Well pay them for the loan, with usury
'Torn from a bleeding world! God, Hell and Heaven!
A vengeful, pitiless, and almighty fiend,

Whose mercy is a nick-name for the rage
Of tameless tigers, hungering for blood!
Hell, a red gulf of everlasting fire,
Where poisonous and undying worms prolong
Eternal misery to those hapless slaves
Whose life has been a penance for their crimes,
And Heaven, a meed for those who dare belie
Their human nature, quake, believe and cringe
Before the mockeries of earthly power!"

The Christian, on the other hand, regards the idea of God as the source and fountain of all virtue, without which society could not exist, and in the absence of which life would not be desirable.

The truth in this, as in most cases of dispute, lies at neither extreme, but will be found somewhere between.

It has been very truthfully shown by Auguste Comte that the very worst institutions, governmental or ecclesiastic, that the world has ever known, were not without their uses and advantages to mankind, the truth of which statement becomes more and more apparent as the doctrine of evolution becomes better known and understood.

Feudalism, slavery, and despotism, are no doubt great evils and the source of terrible suffering and misery when they persist in remaining after they have been outgrown. But there was a time in the history of the race when they were indispensable, and did for it just what was required to be done at that stage of human development. They taught savage men obedience and submission to authority; put a restraint upon his passions; attached him to the soil, and made him useful to society, thus preparing the way for a higher civilization.

That superstition, which has its root in the God

idea, has been a terrible curse to mankind no student of history will deny. It could not be otherwise than that ambitious priests and kings should seize on a conviction so powerful and universal, to accomplish their own selfish ends.

In the hands of such cruel and unscrupulous ecclesiastics as Torquemada, Sextus II., Diego Derza and such rulers as Henry VIII. and "Bloody Mary" of England; Charles V. and his son, Phillip II., of Spain; Charles IX. and Catherine de Medici, of France, it is not strange that it became a terrible foe to human happiness—a promoter of discord and strife among men—disturbing the peace of the nations and filling Europe with slaughter, rapine and ruin!

Two pictures drawn by the master minds of Lecky and Buckle, shall suffice to show what a fearful source of mischief the God conception and its co-relative ideas were in the politics of Europe for centuries, and what the character and condition of a noble and brave nation was when this idea and its co-relatives became the dominant thought and concern of its people. These pictures are not overdrawn, as indeed it would be impossible for language to express what humanity in the past has been called to suffer and endure from superstition.

"We are assured by Lorente that the number of persons burnt by the Spanish Inquisition was 31,000, while 290,000 were condemned to punishment little less severe than death. The number of those who were put to death for their religion in the Netherlands alone, in the reign of Charles V., has been estimated by good authority at 50,000, and at least half as many perished under his son. And when to these memorable instances we add the innumerable less

conspicuous executions that took place from the victims of Charlemagne to the Freethinkers of the seventeenth century; and when we recollect that the area of persecution composed nearly the whole of Christendom, and that its triumph was in many instances so complete as to destroy every memorial of the contest, the most callous nature must recoil with horror from the spectacle! Nor did the victims perish by a brief and painless death, but by one the most poignant that man can suffer. They were burnt alive, not unfrequently by a slow fire. This was the physical torment inflicted on those who dared to exercise their reason in the pursuit of truth.

“And when the mother or wife saw the body of him who was dearer to her than life, dislocated, and writhing and quivering with pain, and watched the slow fire creeping from limb to limb until it had smothered him in a sheet of agony, and when at last the scream of anguish had died away, she was told that all this was acceptable to the God she served, and was but a faint image of the sufferings that he would inflict through eternity upon the dead.”

“And besides all these things, we have to remember those frightful massacres, perhaps the most fearful the world has ever seen—the massacre of the Albigenses, which a Pope had instigated, or the massacre of St. Bartholomew, for which a Pope returned solemn thanks to Heaven. We have to recollect those religious wars which reproduced themselves century after century, with scarcely diminishing fury, which turned Syria into Acedama, which inundated with blood the fairest lands of Europe, which blasted the prosperity and paralyzed the intellect of many a noble nation, and which planted animosities in Europe that

two hundred years have been unable to destroy. . . . And when we consider that all this was but part of one vast conspiracy to check the development of the human mind, and to destroy the spirit of impartial and unrestricted inquiry which all modern researches prove to be the very first condition of progress, as of truth, it can scarcely be an exaggeration to say, that the Church of Rome has inflicted a greater amount of unmerited suffering than any other religion that has ever existed among mankind!"

"To wish for more than was necessary to keep one's self alive, was a sin as well as a folly, and was a violation of the subjection we owe to God. To be poor, dirty and hungry; to pass through life in misery, and to leave it with fear; to be plagued with boils and sores and diseases of every kind; to be always sighing and groaning, to have the face streaming with tears and the chest heaving with sobs; in a word, to suffer constant affliction, and to be tormented in all possible ways; to undergo these things was deemed a proof of goodness, just as the contrary was a proof of evil. It mattered not what a man liked; the mere fact of his liking it made it sinful. Whatever was natural was wrong.

"The clergy deprived the people of their holidays, their amusements, their shows, their games and their sports; they repressed every appearance of joy; they forbade all merriment; they stopped all festivities; they choked up every avenue by which pleasure could enter, and they spread over the country a universal gloom. Then truly did darkness sit on the land. Men in their daily actions and in their looks, became troubled, melancholy and ascetic. Their countenances soured and were downcast. Not only

their opinions, but their gait, their demeanor, their voice, their general aspect were influenced by that deadly blight, which nipped all that was genial and warm. The way of life fell into the sear and yellow leaf; its gradually deepened bloom faded and passed off; its spring, its freshness, its beauty were gone; joy and love either disappeared, or were forced to hide themselves in obscure corners, until at length the fairest and most endearing parts of our nature being constantly repressed, ceased to bear fruit and seemed to be withered into perpetual sterility. Thus it was that the natural character of the Scotch was in the seventeenth century dwarfed and mutilated."

Terrible as this picture of human suffering is, it but imperfectly represents the actual condition of Europe for centuries.

It is no answer to this terrible indictment to say that the atrocities of the Inquisition, the religious wars and persecutions of which the history of Christendom is full, were *not* a legitimate outgrowth of a belief in God, for the reason that all wrong, cruelty and injustice are expressly condemned and forbidden by God in his so-called will.

Assuming such a revelation possible, and admitting that all wrong and injustice are prohibited therein, it still remains true that the same books are full of examples of cruelty and bloodshed, which have the express sanction and authority of their so-called author.

But setting all sacred books aside, it is evident from the very nature of the case, that the logical sequence of the one-God idea must be just what history discloses it to have been—an element of discord, and the prime cause of persecution, war and poverty.

God, says the theist, exists supreme. He is a jealous God. He hates his enemies, loves those who obey and serve him, and will punish the former and reward the latter. A denial of his existence, or an honest difference of belief in regard to his character or requirements, is a crime; for he who "believeth shall be saved, but he who believeth not shall be damned." To the Church he has committed the keys of heaven. "Whatsoever it bindeth on earth shall be bound in heaven, and whatsoever it loosed on earth shall be loosed in heaven."

As he hated and destroyed his enemies, as recorded in his will; and as his people have been made by him the custodian of his honor and the defender of his cause, therefore the suppression of all opinions derogatory to his honor or to religion, and the punishment of the promulgators of such opinions is a duty which the Church may not disregard where she has the power to enforce it. Such is the inevitable conclusion from the Christian's assumption of a personal God.

That this and its co-relative ideas have been a source of inspiration and a solace to millions, cannot be denied; that it has afforded consolation and cheered the fainting heart under the burdens and trials of life, thousands can testify; that the hopes of another "existence when life's toilsome day is o'er," where we shall be united to our loved and lost, has been a balm and a solace to the bereaved heart, is unquestionable. But on the other hand, it is also true that the same belief has caused unspeakable anguish and despair to millions of the human race. While the merciful God or the heavenly Father has inspired and blessed, the angry and revengeful God has awed and terrified.

If the hope of heaven has inspired and strengthened, the fear of hell has depressed and enslaved. If the bereaved heart has been comforted by the hope of a reunion with its idols, it has also been filled with anguish and despair, when from unbelief or the dictum of a priest, the door of heaven has been shut upon them. If, like Bunyan's pilgrim, the believer is at times on the Delectable Mountain, he is also more frequently like him in the Slough of Despond, or in the hands of Giant Despair.

The same may be said of its influence on society as upon the individual. If pernicious in the extreme at one time, and in certain directions, it was at other times and in other directions equally beneficial. It could hardly be otherwise than that such a power should be used for good as well as for evil, for such is the nature of all power.

When priests and rulers used this power, as they frequently did, to compel obedience to wholesome laws and police regulations, to the conquest and subdual of rude and turbulent passions, and to the performance of acts of mercy and charity, it becomes as powerful for good as when differently used, it was for evil.

Had it not been for this wholesome fear of supernatural punishments and hope of rewards, it is difficult to see how the rude savage could have been induced to abandon his nomadic habits of life—the first step in progress, and to submit his rude will and turbulent passions to the requirements of social order. But for this wholesome check, what could have induced him to forego his revenge and submit his cause to the civil magistrate; or what could have induced him to tell the truth when summoned as a witness be-

fore the court? What but this could have compelled him to forego a present animal gratification, which he could enjoy only by the violation of the rights of another? In a word, it is difficult to imagine what power other than this could have been instrumental in causing primitive man to take the first necessary step that leads to civilization.

It is easy to comprehend now, after the progress that has been made, and after the gradual formation of a moral sense, and a public opinion in favor of the right and the true, how man can be good and do right without the fear of an angry God or hope of future reward, but it is difficult to see now what agency other than superstition, could have effected so great a revolution in the incipency of man's development. It was the ladder by which the race ascended; the scaffolding on which the work was done and the building reared, and as such, should be valued, but laid aside when no longer required.

We come now to the inquiry, "Who is the God to whom we shall offer our sacrifices?" a question as pertinent to-day as when uttered by the Aryan poet in the early dawn of civilization. Will the God idea continue, as in the past, to be a cherished faith and a dominant power in the affairs of men? or will it, like many another sweet and charming illusion of our infancy, vanish in time, like youth and beauty, never to return?

The key that will unlock the future of *this*, as of many other difficult problems, is the principle of evolution. We have but to mark the changes that have taken place in the minds of men in reference to the God conception, to be able to predict its future.

By comparing the conception of God as held by different nations and by people of different degrees of civilization, we find that it becomes less gross and anthropomorphic in proportion as the masses become enlightened and refined.

The God of the nineteenth century is not the same God, except in name, that the men of the fifteenth worshiped; and the conception as it lies in the mind of a scientist is quite different from that in the mind of the rustic.

Like the chameleon it assumes the complexion of the mind through which it is viewed.

The first conception of God in the savage mind must necessarily have been grossly anthropomorphic, for man cannot imagine or conceive of anything having essential qualities different from the determination of his own nature. Man being the only animal so far as we know that has a consciousness of consciousness is enabled to think of himself either subjectively or objectively. God is nothing more nor less than a projection of man himself; that is to say, it is simply the subjective nature of man viewed objectively. Hence the reason why, when the intellectual and moral character of a people change, the character of their God undergoes a similar modification.

But when the intellect has outgrown the theological conception, what then, if anything, will take its place?

With some, no doubt, the subjective conception will die out with the objective fact, or be relegated to the realm of the unknown and unknowable, as indeed all but the *human* part of the conception must be; for as the mind is conditioned in time and space it cannot take cognizance of the absolute or the infinite. To

such the pursuit of science, the cultivation of the mind and the worship of art will in a measure supply the place of the old faith, and to some, may fully satisfy all their needs. Others, in whom the imaginative and the emotional predominate, and in whom the sense of weakness and the sentiment of worship is strong, will still cling to an abstraction as a substitute for the old God.

When driven from the personal, they will find him in the impersonal; if he may no longer be worshiped in the concrete they will bow down to him in the abstract; if he is no longer contained in a part he shall be found in the whole.

Such will find consolation and repose in the *all-God*, who

“ Warms in the sun, refreshes in the breeze,
 Glows in the stars and blossoms in the trees,
 Lives through all life, extends through all extent,
 Spreads undivided, operates unspent,
 Breathes in our soul informs our mortal part,
 As full, as perfect in a hair as heart.

* * * * *

To him no high, no low, no great, no small,
 He fills no bounds, connects and equals all.”

But, however suitable the *no-God* or the *all-God* may be to a few, neither can fully meet and supply all the needs of the mass of mankind. The only God, that can take the place of the old, and be to men all, and more than the theological conception, is the *Divine Humanity*, the only true Supreme Being who is at once a subjective idealization and an objective reality. “This grand organism of which individual man is but an organ or cell, sums up all knowledge, feeling and activity.

“In and by it we live and move and have our being; it contains not only all the past and the present, but will embrace all that shall be. All who have served humanity, and who have worked with it are still a part of it. The forces that worked through our ancestors exist in us to-day, and will be reproduced in those that come after us. The phenomenal only remains, and is permanent—all else is transient and perishable. To the sense of weakness and dependence in the individual man it offers the aggregate strength of the grand man.”

To the emotional side of man's nature it furnishes an outlet and an unlimited scope for its exercise; for the affections being human cannot attach to an abstraction, or to a God without a human side.

It is only in proportion as the theological God is endowed with human attributes, that he enlists and secures the affections of the masses.

The jealous and bloody Jehovah of the Jews attracts only those who are on a similar plane, which ideal, re-acting on the worshiper, intensifies and perpetuates those qualities.

The stern and unsympathizing God of the Puritans called forth only the emotion of fear and awe; while the tender Heavenly Father and the Virgin Mother found ever a ready response in the human bosom, which while it consoled and helped the worshiper, enriched and enlarged his affectional nature and found expression at last in acts of charity and kindness to his fellow-men.

The superhuman, the unreal and the mystical having been eliminated, leaving nothing but the human, the new conception inspires to noble actions and ennobles the actor, because, having no selfish heaven to

win, nor hell to shun, it appeals only to the unselfish and noble part of man's nature. Instead of a Divine Providence which has a tendency to relax the sense of human responsibility, it substitutes a human providence, which, acting on its material environment, has created all that is valuable and useful in society. It is to humanity in the past, that we are indebted for everything we possess, and it should be our highest conception of duty to do as much for posterity as our ancestors did for us.

It is to this great, yet imperfect God, to whom "we shall offer our sacrifices," which sacrifices shall consist of an entire abnegation of self and self-seeking, and an entire consecration of ourselves to that great Being, of which we are each an infinitesimal part. To the new God we will transfer all our loyalty, devotion and love, and while hoping for no objective immortality, find the highest satisfaction and peace in doing our duty with the assurance that nothing accomplished can ever be lost, and that the results of our lives shall live in posterity as those of our ancestors live in us.

The lecture was freely and warmly applauded, and an animated discussion followed.

S. P. ANDREWS approved of the object, matter, and style of the lecture, and was in favor of all sides of these great questions being examined. He believed the speaker of the evening, and every intelligent person in the city, and in the whole world, would accept that the God of the future should be recognized as the MOST HIGH. He recommended the acceptance of the term. The question would arise, What is the Most High? He believed that a great majority of

mankind would place it where the orator of the evening had done.

MR. HERMON SHOOK mildly criticized the lecture and defended the Bible God. He affirmed that the idea of the Messiah—the Son of God—being part divine and part human, was the grandest conception that had ever taken hold of the human mind, and favored joining in marriage the idea of *altruism* and *egotism*, and could not see that the positions of the lecturer varied greatly from those laid down in the Bible.

MR. HENRY EVANS spoke of the difference between the modern conception of humanity and Christianity. The former embraces all who have contributed to the welfare of this world. The immortality of man is the result of his character and action during his existence here. It does not offer to man an eternity of psalm singing and idleness, for professing to believe what is impossible to believe. He wished Mr. A. to give an intelligent idea of what the "Most High" is. To him it had no foundation. To the pick-pocket "the Most High" meant to get off with a well-filled pocket book. He regarded the idea as opposed to religion and conducive to anarchy. The function of religion is to bind up individuals into a unit—a great conception towards which man can rally. He alluded in a terse manner, to the effect Mohammedanism had had to bind together the disintegrated and diverse tribes of Western Asia. He admitted that the theological conception of God had been of use in the world, and he accepted the good it had accomplished; but he doubted whether any higher conception can be formed of God, than is embraced in collective humanity, which embraces all we can

think or feel. Any other idea of the "Most High" had no sympathy with the human race—a despot. He said it was one of the most marvelous things in the world, how a little tribe of scrofulous Arabs established a religion that dominated the world; no wonder that it had been called miraculous. It was wonderful. Modern thought is in opposition to the God of the past. When Christianity was the ruling power, it could make the proudest king bow down and beg forgiveness. We shall have a proper religion when we have a moral power of public opinion that will make people respect the rights of other people and do their duty.

DR. EDWARD NEWBERRY said that when he looked at the records of past Egypt, Greece, and Rome, he found man the same as now, and with the same attributes. The religious sentiment always existed more or less in man. The same creative laws had always existed as now, and it was hard to conceive that there was ever a time when man did not exist. He alluded at some length to his early recollections and impressions upon theological questions.

MR. A. H. H. DAWSON made some very humorous remarks showing the ridiculous features of the Christian theory that the inhabitants of a whole world were doomed to the tortures of a never-ending hell, because nearly six thousand years ago, an old woman ate an apple. He thought it small business for God to spend his time in damning souls. He thought he had been acquainted with some whose souls were so small, that it was derogatory to God to suppose he ever created them, or that he would spend his time damning them. Why, if a large number of such souls could be placed in a pill box, a homeopathic dose of damnation would

amply suffice for the entire lot. He said he disliked to talk upon religious subjects or Christianity; they were too funny; he preferred something more serious.

MR. WILCOX spoke in moderate criticism of the lecture.

T. B. WAKEMAN followed with some able remarks but we took no notes, and cannot do him justice. He scouted the idea of the Most High that had been advanced, and pronounced it a fraud, indefinite, unmeaning and an idea upon which two persons could scarcely agree. In combined humanity he recognized all the elements and qualities worthy our adoration.

H. B. BROWN, the lecturer of the evening, closed with some very timely remarks, explanatory and elucidative of the positions he had occupied in the lecture. The entire evening passed off very pleasantly.

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NO. 2.

An Impending Crisis.

The civil and secular institutions of this country are to-day threatened by foes more dangerous than was the British soldiery a century ago. And this hundredth anniversary is a most propitious time for the re-assertion of the principles of the Declaration, and consecration anew of "our lives, our fortunes, and our sacred honors" to the maintenance of the free institutions of America. The attack made upon our free schools by the Catholic Church portends an imminent danger which threatens us as a nation, and which will surely involve us in the most gigantic and bloody war the world has ever seen, unless the evil is nipped in the bud.

Whether the language was dictated to him by a wiser head than his, or not, President Grant spoke the words of prophecy, when he predicted that the next war would be "between patriotism and intelligence on the one side, and superstition, ambition and ignorance on the other." The way to prevent fires is to put out the sparks. But Grant spoke as a Protestant, and not as a Liberal or Secularist. And the efforts of the God-in-the-Constitutionists to incorporate Christianity into the Constitution of the United States, is as mischievous, and fraught with as much evil as the encroachments of the papal power. There is but one course to pursue in this emergency, and that is, a bold, concentrated, organized effort and cooperation on the part of the Liberals of this country, and a positive demand that the principles of absolute divorce of Church and State shall be maintained, and that the schools shall be so effectually secularized by the exclusion of the Bible, either as a text book or as a book of religious worship, as that it shall never be

a bone of contention for any religious enthusiasts.

“Eternal vigilance is the price of liberty.” Guard well the portals of our sacred citadel; man well the guns, for the enemy is stragetic, powerful and thoroughly organized. With Mexico and the semi-barbarian, religious zealots of the South American States, and a home population, comprising a large proportion of papal subjects, when the crisis comes, no locality on the continent but needs to be prepared for it. Nor is this all an idle indulgence in needless alarm. The crisis will come as surely as that the affairs of men have an eternal destiny.

No man's religious and political privileges are assured in Republican America to-day, unless he hypocritically bows down in worship of old lies, or submits to have a Christian gag put in his mouth. American citizens have been driven from Courts and Legislative halls because of their belief. The Christian Church seeks to usurp the civil power in these United States.

Let every true American, then, for the sake of the innate right of man, for the glory, peace and prosperity of our beloved country, for the happiness and liberties of coming generations, let us, time and again, renew our oath and allegiance to our country, the star-spangled banner, and her free and glorious institutions



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Christians Easily Believe

That the earth, the sun, the millions of starry worlds have been in existence but 6000 years, and were in one day made from nothing. That God existed prior to this, but passed billions of years in idleness, save in planning the enterprise he finally accomplished. That he made the earth beautiful, and man perfect, and also made a devil whose occupation is to lead man astray and to curse the earth. That the machinations of this creature of God necessitated God's drowning the world and all the life he had produced, including the vegetable kingdom, which had again to be created anew, save the animals which took passage in the ark. That God made a contract with Abraham that his seed should equal the sands of the ocean in number, and that they should hold immense possessions forever, (which contract, by-the-by, has not been carried out). That God appeared to Moses and talked to him face to face and also showed him his back parts. That together they brought terrible curses upon Egypt, changing all the water to blood, producing lice in immense abundance, locusts in endless quantity, frogs sufficient to fill the land and the houses, the killing of the cattle and the first-born of the land. That the Red Sea parted at the command of Moses and let 600,000 Jews pass through on dry land, and closed up in time to cover and drown the Egyptians. That Moses struck a rock and brought forth water. That they worked together forty days in getting up two engraved tables of stone. That the Lord sent manna daily for forty years, to sustain the Jews from starvation. That on one occasion an immense flock of quails was brought from the sea, sufficient to cover the ground nearly four feet in depth for thirty miles each way. That Joshua parted the river Jordan so that his army passed over dry-shod, that he afterward stopped the sun and moon in their courses, that additional time might be afforded for slaughter and bloodshed. That Samson caught 300 foxes tied their tails together with fire-brands attached, by which means the wheat-fields of the Philistines were destroyed. That he tore open the jaws of a lion and pulled down the columns of a temple with his own hands, de-

stroying thousands of people. That Elijah caused no rain or dew to fall upon the earth for three years; that he afterward caused a profuse shower; that he increased a little meal and oil to feed three persons nearly three years; that he raised a dead boy to life; that he called down fire from heaven, burning not only flesh, stones, earth but twelve barrels of water and one hundred and two men. That he afterwards was taken up bodily in a whirlwind and in a chariot of fire into the air far from the earth. That Elisha caused two she bears to destroy fifty-two little children for alluding to his bald head. That he caused an axe to rise and float on the river Jordan. That he parted the river with his mantle and passed over dry shod. That he brought a dead person to life; and that the touch of his body after he died, brought another person to life who had been some time dead and buried. That Jonah was thrown into the sea for trying to get away from God, when a big fish swallowed him whole, and after retaining him three days vomited him up again safe and sound upon dry land. That three Hebrew young men were bound and thrown into an intensely heated furnace without being burned or a thread of their garments scorched. That Daniel was thrown into a den of lions without sustaining the slightest injury. That Jesus had no natural father, and his mother bore him having had intercourse with only a ghost. That Jesus was God and lived here on earth thirty-two years and worked several years at the carpenter business. That he was finally put to death to please himself or his ghostly father and make it possible to forgive man for doing just what he was made to do. That he came to life again after he was killed and rose up bodily into heaven. All this Christians believe with the same facility that they believe they will be saved by the merit of a little blood, while all the rest of mankind will suffer eternal torments and roastings for not believing just as they do.

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D. M. BENNETT, 335 Broadway, N. Y.

What Science has Done,

It is not easy to compute the debt which the world owes to science. It has laid us under so many heavy obligations, that it will tax our ability to discharge all of them. Science has brought many truths to light that were before unknown in the world, and is still daily bringing new truths to our observation and comprehension. Science is the true savior of the world, and will ultimately scatter and dispel all the mists of superstition and the errors of ignorance, which for thousands of years the world has been groping in.

Among the facts which science has demonstrated to a positive certainty in reference to the globe which we inhabit and the system to which it belongs, is, that the earth is not the centre of the Universe; that the sun and the solar system are not the centre of it, but are rather a very minute portion of the Universe which is infinite and never-ending. That the earth is not a flat, stationary body having "foundations," "corners" and "ends," but is a sphere or ball floating in space, revolving upon its own axis, revolving also round the sun, and again, with the sun and the entire solar system coursing round some other far distant and far larger sun, or body of matter.

Science has taught us that this globe we inhabit has existed hundreds of thousands of years; that for countless ages no form of organized life could exist upon it; that the lower forms of organizations came into existence first, and from these at intervals of vast epochs, were evolved other forms of life, vegetable and animal, until by slow and almost imperceptible stages, the present condition was reached. It is now known, beyond the possibility of doubt, that the earth existed incomputable eras before man came into existence. It is also positively known that at least forty thousand years must have passed since man occupied the earth, and that his primitive condition was low down on the scale of intelligence, and that he has progressed from a state of ignorance and bar-

barism to the elevated intellectual position he at present occupies. The deposits that have been made in past ages, and the human fossils that are found buried in caves and other places under deep masses of accumulated earth, while rivers have worn down their beds a distance which could not have taken place in less time than a hundred thousand years, prove the truth of these positions.

These facts, brought to light by science, completely overthrows the theological notions that have prevailed in the world, and either of them proves theology false. If the earth is a sphere, if it is but a very minute portion of the Universe; if it has existed hundreds of thousands of years; if man has existed forty thousand or one hundred thousand years, the Bible account of the origin of things is false, and not to be relied upon at all. This being so, the systems of Judaism and Christianity that have been builded upon these fallacies, are both false and must fall to the ground.

Now which shall we do? Shall we still hug to our bosoms the errors, mistakes and falsehoods of an ignorant age, and accept them as the greatest truths the world has found; or shall we receive the unerring and positive teachings of science, which show us the utter fallacy of the old myths and fables?

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D. M. BENNETT, 335 Broadway N. Y.

Why does not God Kill the Devil?

Why does not God kill the Devil,
The curse of his earthly domain,
That we might have plenty of pleasure,
Without any sorrow or pain?
Old Adam and Eve, in the garden,
Would never have eaten the fruit,
If God had encompassed the Devil,
Or had made his snakeship mute.
But he gave him the power of persuasion,
That he might accomplish his plan;
And he argued the point to the woman,
And she made it clear to the man.

Why does not God kill the Devil?
Why did he create such an elf?
Or (perhaps I'm a little presumptuous)
He may have created himself.
But God is almighty and powerful—
The book and the preachers say so—
And once, long ago, the Lord banished
The Devil to regions below.
But he seems to be free and untrammelled,
And masterly work he has done
On the earth; for he gains o'er his Lordship
Ten thousand, or more, to his one!

Why does not God kill the Devil?
And trouble would never begin;
For then there could be no temptation,
No sorrow, forgiveness, nor sin.
Hell-fire might then be extinguished,
And save the expense of the fuel,
And many a poor soul relinquished
From punishment, horrid and cruel!
The Lord could sit down in his kingdom,
And all could be singing his praise,
With none to dispute he was master
And monarch of all he surveys.

Why does not God kill the Devil,
And wickedness bring to an end?
There could not be much opposition—
For evil has really no friend—
And all would prefer to be happy,
And never would wander away—
But the power of the Devil is greater
Than God's, and he leads them astray!

Recruits he is constantly getting
From God's holy ranks; and ere long,
If the Devil should rally his forces,
The fight would be dreadful and strong!

Why does not God kill the Devil,
If he goes about like a lion,
Frightening the lambs from the Savior,
And driving the sheep off from Zion?
A man never was a free agent,
And neither is he a machine;
He's governed by what is within him,
And that which around him is seen.
If God made the Devil to plague us,
And do us all manner of harm,
Just let him remove the old fellow,
And things will then work like a charm.

Why does not God kill the Devil?
It would so much help the elect;
He leads them so often to trouble—
Much more so than one would expect—
McCarthys and Beechers on trial
For sins that they would not commit
If the Devil were not at their elbow.
To urge and to aid them it.
And all the way down in the ranks,
The pious ones often play smash;
Figuring in the salary grabs—
Absconding with public cash.

Why does not God kill the Devil,
(I ask this great question once more.)
Or otherwise save him from sinning,
And place him on Canaan's bright shore?
The glorious millenium can never
Upon this wicked planet begin,
Until God has killed off the Devil,
Or turned him away from his sin,
Then we shall be perfectly happy—
No evil one here to deceive—
And everything that is unholy
Along with the Devil would leave!

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D. M. BENNETT, 335 Broadway, N. Y.

New Testament Beauties.

Ye are of your father, the Devil, and the lusts of your father ye will do.—John viii. 40.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?—Matt. xxi.i. 33.

O, generation of vipers. How can ye, being evil, speak good things?—Matt. xii. 34.

All that ever came before me are thieves and robbers.—John x. 8.

Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.—Matt. xxv. 41.

But he turned and said unto Peter, get thee behind me, Satan.—Matt. xvi. 23.

But if any man be ignorant, let him be ignorant.—1 Cor. xiv. 38.

He that is unjust, let him be unjust still. And he that is filthy, let him be filthy still.—Rev. xxii. 11.

And when he (Moses) was *full forty* years old, it came into his heart to visit his brethren, the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian.—Acts, vii. 23, 24.

He that believeth and is baptized shall be saved, and he that believeth not shall be damned.—Mark, xvi. 16.

If any man love not the Lord Jesus Christ, let him be Anathema Marantha.—1 Cor. xvi. 22.

A man that is a heretic after the first and second admonition, reject.—Titus, iii. 10.

I would they were even cut off which trouble you.—Gal. v. 12.

But those mine enemies, which would not that I should reign over them, bring hither and slay them before me.—Luke xix. 27.

And they said, Lord, behold here are two swords. And he said unto them, it is enough.—Luke, xxii. 38.

He that hath no sword let him sell his garment and buy one.—Luke, xxii. 36.

Think not that I am come to send peace on earth ; I come not to send peace, but a sword. For I am

come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household.

He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.—Matt. x. 34–37.

As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.—Gal. i. 9.

If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds.—2 John, i. 10, 11.

Woe unto you that are rich!—Luke, vi. 23.

And whosoever was not found written in the book of life was cast into the lake of fire.—Rev. xx. 13.

And the smoke of their torment ascendeth up forever and forever.—Rev. xiv. 11.

I am come to send fire on the earth.—Luke, xii. 49.

Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors, as unto them that are sent of him for the punishment of evil doers.—1 Peter, ii. 13, 14.

Drink no longer water, but use a little wine for thy stomachs sake, and thine often infirmities.—1 Tim., v. 23.

For if the truth of God hath more abounded through my *lie* unto his *glory*, why yet am I also judged as a sinner?—Rom. iii. 7.

Being *crafty*, I caught you with guile.—2 Cor. xii. 16.

And for this cause, God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.—2 Thess. ii. 12.

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D. M. BENNETT, 335 Broadway N. Y.

Extract from Shelley.

Is there a God?—aye, an almighty God,
And vengeful as almighty! Once his voice
Was heard on earth: earth shuddered at the sound;
The fiery-visaged firmament expressed
Abhorrence, and the grave of nature yawned,
To swallow all the dauntless and the good
That dared to hurl defiance at his throne,
Girt as it was with power. None but slaves
Survived—cold-blooded slaves, who did the work
Of tyrannous omnipotence; whose souls
No honest indignation ever urged
To elevated daring, to one deed
Which gross and sensual self did not pollute.
The slaves built temples for the omnipotent fiend,
Gorgeous and vast; the costly altars smoked
With human blood, and hideous peans rung
Through all the long drawn aisles. A murderer heard
His voice in Egypt, one whose gifts and arts
Had raised him to his eminence and power,
Accomplice of omnipotence in crime,
And confident of the all-knowing one.
These were Jehovah's words:
From an eternity of idleness
I, God, awoke; in seven day's toil make earth!
From nothing; rested and created man:
I placed him in a paradise, and there
Planted the tree of evil, so that he
Might eat and perish, and my soul procure
Wherewith to sate its malice, and to turn,
Even like a heartless conqueror of the earth,
All misery to my fame. The race of men
Chosen to my honor, with impunity
May sate the lusts I planted in their heart.
Here I command thee hence to lead them on,
Until with hardened feet, their conquering troops
Wade on the promised soil through woman's blood,
And make my name be dreaded through the land.
Yet ever-burning flame and ceaseless woe

Shall be the doom of their eternal souls
With every soul on this ungrateful earth.
Virtuous or vicious, weak or strong—even all
Shall perish to fulfill the blind revenge
(Which you, to men, call justice) of their God.

The name of God

Has fenced about all crime with holiness.
Himself the creation of his worshipers,
Whose names, and attributes, and passions change
Siva, Buddha, Foh, Jehovah, God, or Lord,
Even with the human dupes who build his shrines,
Still serving o'er the war-polluted world
For desolation's watchword: whether hosts
Stain his death-blushing chariot-wheels, as on
Triumphantly they roll, whilst Brahmins raise
A sacred hymn to mingle with the groans;
Or countless partners of his power divide
His tyranny to weakness; or the smoke
Of burning towns, the cries of female helplessness,
Unarmed old age, and youth, and infancy,
Horribly massacred, ascend to heaven
In honor of his name; or, last and worst,
Earth groans beneath religion's iron age,
And priests dare babble of a God of peace,
Even while their hands are red with guiltless blood,
Murdering the while, uprooting every germ
Of truth, exterminating, spoiling all,
Making the earth a slaughter-house.

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The Bible Not A True Witness.

THE Bible is probably the most contradictory book that was ever made. Written by more than forty different persons, during a period of many hundred years, and giving the ideas of the writers upon a variety of subjects on which opinion was constantly changing, it is not at all surprising that this should be the case; but it is surprising that men can be found in this age, who declare, in the most positive manner, that there are no contradictions in the Bible, but that it is perfectly consistent throughout.

Let the Bible speak for itself. I will question it; and you shall hear the answers from this double-tongued witness. It has been said that figures cannot lie; and we will examine it first on questions, in which figures are involved.

When David numbered the people, how many were there found to be? "And Joab gave the sum of the number of the people unto David: and all they of Israel were *a thousand thousand and an hundred thousand* men that drew sword; and Judah was *four hundred threescore and ten thousand* men that drew sword" (1 Chron. xxi. 5). I ask the same question again; but how different the reply! "And Joab gave up the sum of the people unto the king: and there were in Israel *eight hundred thousand* valiant men that drew the sword; and the men of Judah were *five hundred thousand* men" (2 Sam. xxiv. 9). Any man can see that this refers to the same census by reading the connection. Here is a difference of three hundred thousand in the number of the men of Israel, and thirty thousand in the number of the men of Judah—a difference altogether of three hundred and thirty thousand. Which of these statements is correct? Are they both infallible? Which statement did God inspire? It is not possible that a God of truth inspired both. What evidence is there that he inspired either?

After the census had been taken, God, to punish David for the crime which he himself had tempted him to commit, sent a pestilence, which caused the death of seventy thousand men. This pestilence,

according to the story, was produced by a God-commissioned angel, who, when he had murdered the innocent men, "stood by the threshing-floor of Ornan the Jebusite." David saw him, and determined to commemorate the occurrence by building an altar on the spot. But it belonged to Ornan, and he was therefore compelled to buy it. Now, infallible Bible, that "uniformly speaks the same thing," what did he give Ornan for it? "Then David said to Ornan, Grant me the place of this threshing-floor, that I may build an altar thereon unto the Lord. . . . So David gave to Ornan for the place six hundred shekels of gold by weight" (1 Chron. xxi. 22-25). A large sum for those days, being, as near as we can tell, about three thousand six hundred dollars. But let us question this infallible witness again. What did David give to Ornan for the threshing-floor? "So David bought the threshing-floor and the oxen for fifty shekels of silver," or about thirty dollars (2 Sam. xxiv. 24). Here he buys both threshing-floor, and oxen to sacrifice on the altar when built, for the one hundred and twentieth of the amount first stated, and in a different coin. It is not possible that both these can be correct; and, when the marvelous story is taken into account in connection with which these statements are made, it is very probable that neither story is true. It is a matter of the greatest importance; for, if this witness testifies falsely of earthly things, how can we believe it when it speaks of heavenly things?

There are many other statements in the Bible equally contradictory, but in this Leaflet there is not room to give them. The reader is referred to "Self Contradictions of the Bible," a pamphlet giving one hundred and forty-four positive contradictions.

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The Christian's Creed.

I believe in a personal God who made the Universe out of nothing.

I believe he knew everything before there was anything, but himself, to know.

I believe this perfect being of infinite power and infinite love, made a being, who from a state of innocence, became a Devil.

I believe that in consequence of this, that the whole human race became reduced to a fallen, lost condition.

I believe, to remedy the wrong done, God "took on flesh and dwelt among men," was born of a woman, nursed at her breast and nestled in her arms.

I believe he passed through infancy, childhood and adolescence, and attained to manhood; that after many hardships and much persecution, he was arrested, tried, condemned, nailed to a cross and died in excruciating agony.

I believe that in spite of this great sacrifice, rendered necessary by the strategy of the Devil, comparatively few will be saved, while the great majority will be forever damned.

I believe every word in the Bible is strictly true.

I believe God made light on the first day; the firmament on the second; fruit, trees and grass, on the third; the sun, moon and stars, on the fourth; fowl and fish on the fifth; cattle, creeping things and man on the sixth; and after these six days hard work, God rested and was refreshed.

I believe a serpent once stood upon the tip of its tail and talked with human speech and beguiled the most perfect woman that ever existed and when fresh from the hands of her maker, and induced her to eat of a beautiful apple God had made, but which contained damnation enough to damn her and all her numerous children and descendants. For this reason she and her husband were turned out of the garden, and sin and death were introduced into the world. Without sin there would have been no death.

I believe in former times, God appeared to his people; that he showed his face to Israel, and his back parts to Moses.

I believe it is also true that "no man hath ever seen God at any time," nor can see him and live.

I believe a woman was converted into a pillar of salt because she looked back towards her house.

I believe that a man caused the sun and moon to stand still for several hours, to enable one nation to slaughter a few more of another nation.

I believe God caused a fish to swallow Jonah, and keep him in his stomach three days, and then throw him up sound and well on dry land.

I believe God caused a flood of waters to come upon the whole earth and cover it all to the tops of the highest mountains, a distance of five miles, by which every living thing was destroyed, save what got into the boat.

I believe God selected one nation from all other nations in the earth, to be his chosen people, (but not because they were any better than the others) and made them special objects of his favors.

I believe he commanded one nation of his, to kill, destroy and exterminate other nations.

I believe he ordered mothers and their innocent new-born babes to be cruelly butchered.

I believe he ordered Jewish soldiers to kill the fathers and mothers, the brothers and sisters, of the Midianites, and to keep alive the young maidens for themselves.

I believe it to be sinful and dangerous not to believe these things. "He that believes and is baptized," I believe, "shall be saved; he that believeth not shall be damned."

"He that doubteth," I believe "is damned already,"

"I believe, O Lord, help thou my unbelief."



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God in a Nutshell.

1. Something (substance) must have *always been*, or anything could not now be.

2. Then this something was eternal, and hence self-existent.

3. Since self-existent and eternal, it must have been infinite, and hence was everything existing everywhere.

4. Therefore, all that is, has always been; that is, *everything has eternally existed everywhere.*

There, reader, those four simple propositions send your God higher than Beecher's "Life of Christ." They knock down all the Gods of theologians as fast as they can be set up. Read them again, carefully study each one; close one eye, and think hard. Each is so simply self-evident as to admit of no cavil; the four logically demonstrate to every thinking mind the non-existence of God. But will you say that this something, this self-existent, eternal everything is God? Very well. Then nothing but God could be. Then he must be the *all of everything existing everywhere.* Then where is your Universe? You see you can not have a Universe if you have a God. We have the Universe; hence you can not have a God. "But he *created* the Universe," you say. Very well; from what did he create it? *Nothing?* Bear in mind your God must be everything, necessarily existing everywhere. You see there were no "vacant lots" upon which the "nothing" might have been found lying around loose. Omnipresent God alone extending on, and on, and forever on *through all the everywhere's*, cramming all the immensities full of his essential self. He could not have created the Universe beyond himself, since there was *no* beyond. There could have been no place in which to put it outside of himself when created, since there was *no outside.* If created, it must have been from his own essence; and then it would not have been a *creation* of anything, but a changing of himself into something different; and that was not possible, since he was self-existent, and must necessarily exist the same forever, since he was

eternal, and must exist unchangeable. So the Universe could not have been made from nothing, since all the *spaces everywhere were crammed completely full of everything*, and hence there was no unoccupied premises where the raw material could have been stored away. It could not have been *created* from God-substance, since that already was; it could not have been *formed* from God's pre-existing self, since that would have been to change the eternally unchangeable into something else—to annihilate himself as God by working himself over into the Universe. There is no escape for you. You see that there can be but one Eternal All. You can not have both—a God and the Universe. And since we have the Universe, that is, everything eternally existing everywhere, we need no God, there is no room for a God, and there has never been anything for a God to do. Therefore, *there is no God*.

As an infinite God must necessarily fill the entirety of space, there could be no room for aught else. God and a man could not live together in the same Universe. God would necessarily be *everything*; then the Universe must be *nothing*. But we *have* the Universe, and that is everything; therefore God is *nothing*—existing nowhere. A mote that *is*, is better than a God that is not. If we part with God and obtain a Universe, we make a magnificent exchange. The issue has always been, God versus Matter. When people come to understand that matter has *always* been, that it eternally *had the start* of everything else, and hence needed no creation, it will be seen that there has never been any necessity for a God, and as the Universe is ever governed by law, there is nothing for a God to do. Men must believe in Matter, because it is *everything*, and does *everything*. *Something* is always better than *nothing*. If God is not Matter he is not anything; and the idea of God is destined to become obsolete, and gradually pass into utter forgetfulness. The God-idea has been the center and foundation of all the superstitions of the world. When men have learned to dispense with it, their emancipation will be great indeed.

Fraternity of Jesus Christ.

Every day I hear and read, with astonishment, about the fraternity taught by Jesus Christ and preached in the Gospel.

I meet with Liberals, Freethinkers, Atheists, Spiritualists, Sociologists, Progressists, of any kind, who, invariably, recognize, praise, extol, the so-called *fraternity* of Jesus Christ.

This is a baleful illusion. It is time to put an end to such errors, which, when committed by Progressists, do not only lead to silliness and ridiculousness, but lead also to calamities, miseries and pernicious defeat.

The fraternity of Jesus Christ is the fraternity of Cain. Listen to what the Gospel teaches and preaches: "Suppose ye that I am come to give peace on earth? I tell you nay; but rather division." (Luke, chap. xii. 51.)

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." (Matt. chap. x. 35.)

"I am come to send fire on earth; and what will I, that it be already kindled." (Luke, chap. xii. 49.)

"For from henceforth there shall be five in one house divided, three against two, and two against three.

The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." (Luke, xii. 52-53.)

"If any *man* come to me, and *hate* not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke, chap. xiv. 26.)

"Think not that I am come to send peace on earth: I come not to send peace, but a sword." (Matt. x. 34.)

"And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents and cause them to be put to death." (Matt. chap. x. 21.)

“For I say unto you, that unto every one which hath shall be given ; and from him that *hath not*, even *that he hath* shall be *taken away* from him.” (Luke, chap. xix. 26.)

“But those mine enemies, which would not that I should reign over them, bring hither, and *slay them* before me.” (Luke, chap. xix. 27.)

Have you enough of it? I refer those more curious, more particular or not sufficiently satisfied, to Matthew, chapter x. xviii. and xv. ; and to Luke, chapter xii. xiv., xxi. and xxii. As for the commentaries and annotations upon those words of Jesus Christ, written by the saints and fathers of the church, it would be impossible to republish them in ten years, even if THE TRUTH SEEKER was a daily paper.

Such is the fraternity preached by Jesus Christ and the Gospel ! And it has for sanction fifteen centuries of bloodshed and persecution, a seal of carnage and extortion !

If somewhere Jesus Christ has said : “Love one another,” this was only a counsel of union given to his accomplices, the future conquerors of the world. Thus, in his cavern, a chief of robbers recommends to his companions, reciprocal honesty.

Fraternity is of human origin and of human essence. It existed before Jesus Christ. And all the efforts of this divine personage will not prevail against it. I quote at a venture, from the pagans: “The largest of all profits is to love one another.”—*Xenophon*.

“Do not harm any one. Benevolence agrees with justice.”—*Theognis*.

“Be to every one kind and friendly.”—*Antoninus*.

“Give to every one what is owing to him.”—*Simonides*.

“A just man is he who thinks himself born for the benefit of his fellow-creature.”—*Euripides*.

“Do not to others what you would not like others to do to you ; and act towards others as you would have them act towards you.”—*Socrates*, and fifty others.

Let us then give to God what belongs to God, that is, theft, murder, havoc, massacre. And let us restore to man what belongs to man, that is, fraternity.

Testimonials to the Merits of Thomas Paine.

“Thomas Paine needs no monument made by hands; he has erected himself a monument in the hearts of all lovers of liberty. ‘The Rights of Man’ will be more enduring than all the piles of marble and granite man can erect.—*Andrew Jackson.*”

“Your presence may remind Congress of your past services to this country, and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully, by one who entertains a lively sense of the importance of your works.”—*George Washington.*

“That his ‘Common Sense’ and many of his ‘Crisis’ were well timed and had a happy effect on the public mind, none I believe who will turn to the epocha at which they were published, will deny. That his services have hitherto passed off unnoticed, is obvious to all.”—*Washington.*

“I am in hopes you will find us returned generally to sentiments worthy of former times. In these it will be your glory to have steadily labored, and with as much effect as any man living. That you may long live to continue your useful labors and to reap the reward of the thankfulness of nations, is my sincere prayer.”—*Thomas Jefferson to Paine.*

“Should it finally appear that the merits of the man whose writings have so much contributed to infuse and foster the spirit of independence in the people of America, are unable to inspire them with a just beneficence, the world, it is to be feared, will give us as little credit for our policy as for our gratitude in this particular.”—*James Madison.*

“To the welfare of Thomas Paine, the Americans are not, nor can they be, indifferent.”—*James Monroe.*

“A statue of gold ought to be erected to you in every city of the Universe. I assure you that I always sleep with the ‘Rights of Man’ under my pillow. I desire you to honor me with your correspondence and advice.”—*Napoleon Bonaparte.*

“Have you seen the pamphlet ‘Common Sense?’ I never saw such a masterly, irresistible performance. I own myself convinced by the arguments of the necessity of separation.”

“He burst forth on the world like Jove in thunder.”—*Major General Charles Lee.*

“The man with genius in his eyes.”—*John Adams.*

“No man in modern ages has done more to benefit mankind, or distinguished himself more for the immense moral good he has effected for his species, than Thomas Paine; who, in truth, merits eternal life, and, doubtless, will be immortalized in the memory and gratitude of future generations of happy beings, who will continue to hymn his praises and make his merits known to the remotest posterity.”—*Judge Herttell.*

“He was one of the most benevolent and disinterested of mankind, endowed with the clearest perception, an uncommon share of original genius, and the greatest depth of thought. He ought to be ranked among the brightest and undeviating luminaries of the age in which he lived. He was always charitable to the poor beyond his means, a sure protector and a friend to all Americans in distress that he found in foreign countries; and he had frequent occasion to exert his influence in protecting them during the revolution in France.

“His writings will answer for his patriotism.”—*Joel Barlow.*

“Thomas Paine is one of those men who most contributed to the establishment of a Republic in America.”—*Abbe Sieges.*

“This book, ‘Common Sense,’ may be called the book of Genesis, for it was the beginning. From this book sprang the Declaration of Independence, that not only laid the foundation of liberty in our own country, but the good of mankind throughout the world.”—*Samuel Bryan.*

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Christian Admissions Against the Scriptures.

The learned Dr. Lardner says: "That even so *late as the middle of the sixth century*, the canon of the New Testament had not been settled by any authority that was decisively and universally acknowledged; but Christian people were at liberty to judge for themselves concerning the genuineness of writings proposed to them as apostolical, and to determine according to evidence." Vol. 3, pp. 54-61.

In his second edition of his introduction to the Scriptures, the Rev. T. H. Horne says: "The account left us by ecclesiastical writers of antiquity, concerning the *time when* the gospels were written or published, *are so vague, confused and discordant*, that they lead to no certain or solid determination. The eldest of the ancient fathers collected the REPORT of their own times, and set them down as *certain truths*, and those who followed adopted their accounts with implicit reverence, Thus tradition, *true or false*, passed on from one writer to another *without examination*, until, at last, it became too late to examine them to any purpose."

Dr. Whiston, speaking of the selection of the books of the New Testament, says: (page 28. "Exact Time.") "Can any one be so weak as to imagine Mark, and Luke, James and Jude, who were none of them *more than companions* of the apostles, to be our sacred and unerring guide, while Barnabas, Thaddeus, Clement, Timothy, Hermas, Ignatius, and Polycarp, who were equally companions of the same apostles to be of no authority at all?"

The Rev. J. Martineau, in his Rationale of Religious Inquiry, says: "If we could recover the gospels of the Hebrews and that of the Egyptians, it would be difficult to give a reason why *they* should not form a part of the New Testament. . . . What are Mark and Luke, who are received, more than Clement and Barnabas, who are excluded?"

Bishop Marsh observes that, "It is an undoubted

fact that those Christians by whom the now rejected gospels were received, and who are now called heretics, were in the right in many points of criticism, where the fathers accused them of willful corruption."

Archbishop Wake, who actually translated St. Barnabas, St. Clement, St. Ignatius, St. Polycarp, and St. Hermas, fathers of the first century, recommends them to the world as "inspired" and as "containing an authoritative declaration of the gospel of Christ to us."

And William Penn, the celebrated Quaker, in an argument against the positive acceptance of the Bible as the rule of faith and practice, says: "I demand of our adversaries, if they are well assured of those men who first collected, embodied, and declared them (the Scriptures) authentic, by a public canon which we read was in the Council of Laodicea, held 360 years after Christ. I say, how do they know that these men *rightly discerned true from spurious*? Now, sure it is that some of the Scriptures, taken in by one council, were rejected by another for apocryphal, and that which was left out by the former for apocryphal, was taken in by the latter for canonical. Now, visible it is, that they contradict each other, and as true that they have erred respecting the present belief."

The celebrated Bishop Usher, says: "That our present Septuagint is a spurious copy;" and Belsham, in his Evidence, page 117, declares that, "of the Law of Moses, that which is *genuine* bears but a small proportion to that which is spurious."

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The Gospel according to St. Thomas.

Selected from the Writings of Thomas Paine.

It is impossible to be a hypocrite, and to be brave at the same instant.

I believe in one God and no more ; and I hope for happiness beyond this life.

I believe the equality of man ; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy.

We hold this truth to be self-evident ; that all men are born free and equal, with the universal right to life, liberty, and the pursuit of happiness.

The palaces of kings are built upon the ruins of the bowers of Paradise.

Of more worth is one honest man in society, and in the sight of God, than all the crowned ruffians that ever lived.

But where, say some, is the king of America? I'll tell you friend ; he reigns above, and doth not make havoc of mankind like the royal brute of Britain ; yet that we may not appear defective in earthly honors, let a day be solemnly set apart for proclaiming the charter ; let it be brought forth, placed on the divine law, the word of God ; let a crown be placed thereon, by which, the world may know, that, so far as we approve of monarchy, that in America the *law is king*. For as in absolute governments the king is law, so in free countries, the law ought to be king ; and there ought to be no other. But, lest any ill use should afterwards arise, let the crown at the conclusion of the ceremony be demolished, and scattered among the people whose right it is.

These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country ; but he that stands it now, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered ; yet we have this consolation with us ; that the harder the conflict, the more glorious the triumph ; what we obtain too cheap, we esteem too lightly.

Oh! ye that love mankind! ye that dare oppose not only the tyranny but the tyrant, stand forth! Every spot of the old world is overrun with oppression. Freedom hath been hunted round the globe. Asia and Africa have long expelled her; Europe regards her like a stranger, and England hath given her warning to depart. O, receive the fugitive, and prepare in time an asylum for mankind.

Let the names of Whig and Tory be extinct, and let none other be heard among us than those of a good citizen; an open and resolute friend, and a virtuous supporter of the rights of mankind, and of the *Free and Independent States of America*.

It is impossible to calculate the moral mischief that mental lying has produced in society. When a man has so far corrupted and prostituted the chastity of his mind as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime.

Infidelity does not consist in believing or disbelieving; it consists in professing to believe what he does not believe.

I believe that any system of religion that shocks the mind of a child, cannot be a true system. All national institutions of churches, Jewish, Christian, or Turkish, appear to me no other than human inventions, set up to terrify and enslave mankind, and monopolize profit. I do not mean by this declaration to condemn those who believe otherwise; they have the same right to their belief that I have to mine. But it is necessary to the happiness of man that he be mentally faithful to himself.

THE WORLD IS MY COUNTRY—TO DO GOOD MY RELIGION.

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There is nothing in the world so valuable as Truth. Other qualities are excellent, other conditions are desirable, but without *Truth* they are not worth possessing.

All the ancient religions and creeds of the world have been founded upon superstitions and absurdities devoid of the great quality of truth. Amid the ignorance of the dreary past, when intelligence was of a low grade, the errors alluded to—the dogmas of religious creeds—flourished and fastened upon mankind in all nationalities and races. In primitive times, when the intellect of man was in its infantile state, when it had not yet become able to grasp and comprehend the realities and grandeur of the laws of the Universe, the most absurd fallacies and theories were adopted. A privileged class of men arose and assumed not only to possess greater knowledge than their fellow men about the origin of existence and life, but they claimed to be in communication with the creator of the world, and to be privy to his will and desires.

The more ignorant the masses of men were, the more easy it was for these prophets and priests to fasten their chains upon the multitudes, and the greater the facility with which they induced the millions to look up to them as the representatives and mouth-pieces of the god or gods who created and ruled the worlds. It is saddening to look back to those early times and realize the abject slavery and degradation under which the multitudes groaned, and a tyranny over both body and mind which this dominant class ruled the ignorant masses. It is surprising to contemplate the absurd falsehoods and the mystical monstrosities that man has accepted and believed, in the name of religion and in the name of the gods.

Thousands of years ago men were taught to admit the assertions of priests to be the will of the gods. The stories which the priests detailed to them, they accepted as the commands of heaven. So long as the ignorant masses believed the priests to be the special

favorites of the gods, the priestly power was absolute in the world. Its rule was a terrible tyranny and caused an incalculable amount of oppression, bloodshed and suffering for the bodies of men, and fastened upon the intellect of the world a rule and despotism equally as grievous and disastrous to the happiness of mankind.

Through many millenniums this tyrant has oppressed and hampered the mind of the world; for many generations it has been in leading strings to this theological aristocracy; for a great number of centuries was the light of truth and science kept in the back-ground, the intellectual progress of man impeded, while the wildest and falsest notions swayed the race of which the mind of man is capable of conceiving.

To perpetuate the dominion of ecclesiastical oppression, the most revolting cruelties were resorted to. Men were torn from their families and dragged to loathsome dungeons at all hours of the day and night. The most cruel tortures were devised with which to afflict men and women, and thousands upon thousands were tortured to death.

The reign of ignorance and error has been long and dark, but at length the light of truth is penetrating the clouds of darkness and illuminating the entire intellectual horizon. The priests are every year losing their grip upon mankind; the old dogmas and senseless vagaries of primitive times are steadily giving way before the growing and glorious truths of science, and the world is year by year becoming wiser and happier. Year by year the power of priestcraft is lessening, and in a few more decades it will control few, except the obtuse and superstitious classes who prefer mysticism to reason, and falsehood and lies to the glorious, elevating and redeeming truths of science.

Hail, glorious Truth! all honor to thee;
Drive error from earth; make mankind all free.

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A Bible Picture of Jehovah.

Christians often tell us that the Jewish Jehovah is the highest ideal the human mind has ever been able to conceive, of all that is beautiful, merciful, adorable and loving; that he is all beneficence, kindness, justice and goodness. How does the description compare with the picture of him drawn in the Bible, which we are doubly assured is God's own word, and penned by his own hand?

Here are a few quotations from the Bible, descriptive of his person and character: "Smoke came out of his nostrils, and fire out of his mouth, so that coals were kindled by it" [2 Sam. xxii. 9]. "He had horns coming out of his hands, and these were the hiding of his power" [Hab. ii. 4]. "Out of his mouth went a sharp two-edged sword" [Rev. i. 16]. "Out of his mouth goeth a sharp sword" [Rev. xix. 15]. "The Lord shall roar from on high. He roareth from his habitation. He shall shout as they that tread the grapes" [Jer. xxv. 30]. "He awakened as one out of sleep, and shouteth like a man drunken with wine" [Ps. lxxviii. 65]. "In his anger he persecuted and slew without pity" [Lam. iii. 43]. "His fury is poured out like fire, and the rocks are thrown down by him" [Nah. i. 6]. "He became angry and swore" [Ps. xcv. 11]. "He burns with anger; his lips are full of indignation, and his tongue as a devouring fire" [Is. xxx. 27]. "He is a jealous God" [Ex. xxxiv. 14]. "He stirred up jealousy" [Is. xliii. 13]. "He was jealous to fury" [Zach. viii. 2]. "He rides upon horses" [Hab. iii. 8]. "He cried and roared" [Is. xlii. 13]. "He laughs in scorn" [Ps. ii. 4]. "The Lord is a man of war" [Ex. xv. 3]. "His anger will be accomplished, and his fury rest upon them, and then he will be comforted" [Ezek. v. 13]. "His arrows shall be drunken with blood" [Deut. xxxii. 42]. "He is angry with the wicked every day" [Ps. vii. 11]. "They have moved me to jealousy; they have provoked me to anger; I will move them to jealousy; I will provoke them to anger." . . . "A fire is kindled in mine anger and shall burn unto

the lowest hell. I will heap mischief upon them; I will spend my arrows upon them. . . . They shall be burnt with hunger and devoured with burning heat, and with bitter destruction. I will also send the teeth of beasts upon them, with the poison of the serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also, and the man of gray hairs" [Deut. xxxii. 21-25]. "If I whet my glittering sword, and my hand take hold on judgment. I will render vengeance to mine enemies" [Deut. xxxii. 41]. "The Lord said I will be a lying spirit in the mouths of all his prophets" [1 Kings xxii. 22]. "The Lord hath put a lying spirit in the mouths of all his prophets" [1 Kings xxii. 23]. "I frame evil against you, and devise a device against you" [Jer. xviii. 11]. "I will also laugh at your calamity, and mock when your fear cometh" [Prov. i. 26]. "I myself will fight against you with an outstretched arm, even in anger, and in fury, and in great wrath" [Jer. xxi. 5]. "He reserveth wrath for his enemies" [Nah. i. 2].

Hundreds of similar passages from the Bible might be cited, were it necessary, to show the malicious, vindictive and merciless character of Jehovah, whom we are commanded to love as a being of transcendent excellence, goodness and love. Such an idea of God could only be devised by cruel, barbarian minds, and it cannot be natural and easy for refined and intelligent people to love and worship such a monster.

Truthfully did Ingersoll exclaim: "*There can be little liberty on earth while men worship a tyrant in heaven.*" Let all such crude and absurd ideas of God be removed from the minds of men, and in lieu let all behold and admire the eternal laws and forces of the Universe. Let us no longer sing with the pious Watts:

"Adore and tremble, for our God
 Is a consuming fire;
 His jealous eyes with wrath inflame,
 And raise his vengeance higher.
 Almighty vengeance, how it burns!
 How bright his fury glows!
 Vast magazines of plagues and storms
 Lie treasured for his foes."

Eternity of Matter.

“Matter alone is eternal. None of its forms are so. The atoms which compose it are eternally changing their relative positions, giving rise to new forms. These are called in common parlance, *creations*. Strictly speaking, there never was nor could be any *original creation*, either of matter or of form. The atoms always existed and each form was preceded by another form, in an *infinite series*. The body of each human being at birth is a new combination of atoms merely. It must be admitted that this dies without hope of resurrection, school-men to the contrary notwithstanding. The Mind, which constitutes the identity of each as a living soul, if the commencement of its consciousness dates from birth, cannot remain immortal, even supposing it to be capable of existing independently and after the death of the body. For *eternal* existence cannot commence. Every beginning must have an ending. The immortalist, to make his argument good, must demonstrate that the soul, with its identical consciousness, has existed from all eternity. But as every one’s consciousness refutes this, it can cut no figure!”

We have not the data upon which to positively affirm that our individuality ceases when our physical body no longer lives. There is a possibility that while we are perfecting what may be termed the rudimental life in this stage of our existence, we are also evolving, of the higher and more subtle forms of matter, another more perfect organization, possessing all the functions and abilities of the cruder organism, the two existing together, so closely connected during our primary life as to be imperceptible to our senses; and when the change called death comes, the finer and the more enduring body begins a separate conscious existence, to continue, perhaps, for thousands of years.

The solar system itself must necessarily have a limited existence, as a system, evolving first from an ethereal condition, aggregating by imperceptible degrees from a gaseous and an almost impalpable state then into nebulous matter, then into a denser, semi-fluid state, the condensing process continuing for in-

definite ages, until the sun and planets aggregated and assumed form and solid ores, rocks, earths and water, were produced on our own globe; then the oxidization of metals and the trituration and crumbling of the rocks by the action of water and air soils were produced, which, by the co-operation of light, heat, electricity, and perhaps other subtle, material forces, organized life was produced—first the vegetable in its cruder forms, then the higher; then the lower forms of animal life, then the higher until intellectual man was the result. None of the various stages of life reached were *creations*, but all *evolutions*.

As the sun and the worlds, which for millions of ages have revolved around it, must, in keeping with the laws of the Universe, as an organized existence, have its infancy, childhood, youth, maturity and old age; so at some remote period in the distant future, in obedience to universal laws, it must gradually disintegrate, dissolve and return again to the nebulous and ethereal conditions, to again go through a similar process in forming new suns and new worlds, to live their lifetime and pass away, to give place to still other systems and worlds, without end, and thus on, and on forever and ever—no *creation* of an atom of matter and no possible destruction of an atom, but forever evolving, changing, forming and dissolving through all the ages, cycles, epochs and eras of a beginningless and endless eternity.

With the dissolution of the solar system, all forms of organized life, whether crude or subtle, must end. Hence there can be no immortality, save of matter.

The capabilities and possibilities of matter are yet, to a great degree, unknown. All the possible forms of existence are not yet understood. It cannot, at all events be denied, that organized life may exist in consciousness and individuality, and be yet invisible to cruder organizations as really as oxygen, hydrogen, nitrogen and carbon exist unseen in our atmosphere, and the entire material of the Universe is capable of being invisible, ethereal and impalpable. We only know that nothing else is immortal, nothing else, eternal."

Ruth's Idea of Heaven, and Mine.

BY SUSAN H. WIXON.

Ruth is one of the sweetest and best girls that I know. She is an orphan, one of three, very poor and sometimes unhappy, for her surroundings are not in harmony with her rich nature. We have many long talks together, concerning theology and other things, and her quaint ideas are somewhat amusing, and often make me laugh.

One day I asked her to tell me her ideas of heaven.

"Well," she replied, poising her reticule on her finger, "I suppose it is to dress in Swiss muslin every day, your robe made loose and flowing like a night-dress, with a train such as angels wear, and feast on bread and honey! It is to stand on a sea of glass, with pearls and gold, right before the great white Throne, where God sits under a white canopy. It is to go flying through the air like a kite, playing meeting-house tunes on a solid gold harp! There are mansions in heaven, glittering with diamonds and rubies, and oh! it's *ever* so pleasant there!"

I laughed, and Ruth's chin began to quiver with pain and distress.

"Darling!" I said, "I would not pain you needlessly. Your ideas are the same as held by thousands of people because they've been taught it from childhood, just as you have, and never stop to think whether they are right or wrong. But that conception of heaven, Ruth, is a little behind the times. The knowledge of science and literature of advanced minds, have developed some new facts, and to-day, many, in the light of reason and common-sense are obliged to reject that crude fancy of a by-gone period; still there are a great many who cherish the same whimsical views, clinging to the old traditions, too obstinate or too indolent to think upon this, and other matters for themselves.

"But didn't our grandmothers and our great-grandmothers believe it?" questioned Ruth, and she looked as though she thought that a stunning question.

"What if they did?" I asked. "Shall we permit their beliefs or unbeliefs to bias us in our judgment? Now Ruth, my dear, let me suppose a case. You've seen my great-grandmother's dress up-stairs in the oaken chest, and the other things belonging to her, haven't you?"

"Yes."

"Well, how would you like to see me arrayed in that suit every day? How would I look in that scant and narrow affair, so tight and uncomfortable, with the immense sleeves; that blue and white handkerchief pinned across my chest, a long blue and white apron reaching to my feet, and on my head, that great, flappy calash, very much resembling Josiah Green's flying machine, or that huge 'Navarino' that made you

laugh so the other day when I put it on? Now if I should wear this garb every day, and it was all threadbare and ragged, too, my only excuse being, that as it was good enough for my grandmother, it is good enough for *me*, what would you think of me, Ruth, for so doing?"

"You'd look like a fright, and I would think you very stupid, and—"

"What?"

"Kind of out of your head," said Ruth, hesitatingly.

"So I should be, I think; but there is just as much sense and propriety in people wearing their grandparents' garments as there is in retaining their ideas and beliefs, when the light shed upon them by reason and common sense, shows they belong to a day that is past. And now, my darling I want you to tell me your idea of heaven, not your mother's, nor your grandmother's, your father's nor your grandfather's idea, but *your own*. Close your eyes one minute, and think a little on your own account. You should always remember, Ruth, to *think for yourself* as much as possible, and never take another's opinion, unless fully coinciding with your own. What I mean, is that you are not to fall in with the notions of another, without giving them due consideration, and your own judgment which is good and comprehensive, will not lead you astray.

"How much, do you suppose we know, actually know, of any other world but this in which we live and move, and have a being?"

"N-o-thing!" said Ruth, looking vacantly into space.

"Well, then, to find heaven, don't let us go sailing off we know not where, or rear a castle in the air that

will surely vanish into the thin air of that mysterious land of the Unknown ; or send our ship away only to be swamped amid the breakers and rocks of that interminable ocean of space, and we ourselves be lost in that fierce, cold silence of nowhere ; but let us search for heaven amid familiar places, and let it be real and substantial, or it will be of no benefit to us."

Ruth sat quite still, thinking. Presently she put her arms around my neck and said:

"If you won't laugh I'll tell you what I think would be a nice heaven, quite good enough for me!"

"Go on," I said, "I'm as solemn as the Pope of Rome!"

"I think, then, that if I could have beefsteak and fried potatoes for breakfast, Parker House rolls and coffee, and roast lamb for dinner, plum pudding and nice white bread and molasses, and enough of it every day, and if I could have nice new clothes like your pretty cashmere and your handsome sacque, with lace trimming, and a father and mother to take care of me and love me, and could go to school every day instead of working in that dingy old cotton mill, with the noisy machinery, and could live in a comfortable house and breathe good, pure air, and not in that creaky attic, so low and dismal, in Central Street—I do think that would be all the heaven I'd care for."

"That is a very sensible heaven, Ruth, and I wish all could have such a heaven here, for it is more valuable than ten thousand misty mansions in the skies ; and sometime, Ruth, if you continue good and true, it will be yours, and more besides."

And if I live, Ruth shall yet realize that heaven upon earth—all but the father and mother—they are gone and she cannot have them again ; but it is pos-

able she may have one who will be father and mother and lover all in one, and this may compensate for the loss of the natural protectors of her childhood and youth.

"I suppose you'll tell me your idea of heaven, won't you?" asked Ruth, with a quizzical glance.

"Yes, certainly I will," I answered. "It is similar to yours, Ruth, only I don't believe I am so much of an epicure as you are, though were I deprived of plum pudding and beefsteak and the things you mentioned, I might think much more of them. My heaven, what I regard as heaven, would be heaven anywhere in this world or any other, worth more, according to my way of thinking, than the great white throne and he, who, tradition says, sits upon it, worth more than golden pave and pearly gate—than all the tales of Jehovah, Jesus and the Holy Ghost—than all the sacred saints, signs, and symbols—than ship-loads of bread and heavenly honey—than millions of golden harps and angels' misty robes—indeed its great value cannot be estimated!"

"Why, what can it be?" said Ruth, with eyes wide open and mouth agape.

"It is simply, my dear Ruth, a well-ordered home, pleasant, cheerful, well-conducted, and in every respect, a *genuine* home, with no make-believe about it, a sweet home indeed, full of rich and tender associations, where love reigns supreme and wisdom sits at her right hand. There is a Holy Trinity in this heaven—could you name the three composing this trinity, Ruth?"

"Father! Is that right?"

"Yes,"

"Mother,"

“Right again.”

“Child.”

“Correct. Whenever I think of a possible paradise, with not a serpent in it, it is always in connection with three words: *Husband—Wife—Child*, or *Father—Mother—Child*. These three make the triune God of heaven, and heaven is home. What do you think of it dear?”

“I think,” said Ruth, as she kissed me, “as you remarked of my conception of heaven, that it is very sensible.”

A Word of Advice.

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MISSIONARIES.

BY ELMINA D. SLENKER.

Our little village has lately been visited by a man who has a son who has been a missionary in China for a great many years. The old man delivered some lectures on the progress of missionary labors in China, and exhibited many curiosities brought from there, and among the rest two stone gods or idols—ugly little images about a foot in height. He also had paintings of several other of their gods, all of which he showed to the assembled crowd, and then made fun of and ridiculed a people who could worship such senseless images for thousands and thousands of years; and contrasted these little powerless gods with “our” great, omnipotent, all-wise, “good God,” telling us how thankful we should be that our lot was cast in a Christian land, where we were watched over and cared for by a real, prayer-hearing, prayer-answering God. He wondered how the “heathen Chinese” could have any faith in their gods, when they saw that in all the years in which they had been praying to them not one prayer had ever been heard or answered!

Thinks I to myself, "what prayer has *your* big, imaginary ideal God ever heard or specially answered during the many centuries *you* have been so zealously praising, eulogizing and beseeching him? I'll wager "a pretty" with any one, that he may offer up ten prayers to his God, and I'll offer the same ten to a stone image, and my prayer will be as often answered as his will, notwithstanding my ungodliness and want of faith.

He said that all the religions of the Chinese were mythological (strongly emphasizing the myth) and false throughout, and that they were all the time arguing and disputing among themselves concerning it, one believing this and another that, some not believing in any of them.

And is it not just the same here in Christian lands? only still more so, because superior education, culture and refinement have elevated the Christian further above his religion than it has the heathen above his. The more people get to understand true science, philosophy and FACT, the less faith they will have in all myths and ologies whatsoever, and consequently the more will they differ about them. He showed the picture of a Chinese magician who cast out devils, telling the story of the woman who was ill, and this man cast a devil out of her, put it in a bowl, covered it up, took it out and buried it in the ground—the woman getting well after this performance; and then reminded us, as was his fashion after each hit at heathenism, that there was no authority for these things in "our" Bible, pointing each time to the holy (?) book at his side.

Doubtless he forgot that, in that very Bible that casting out of devils was a common occurrence, and

that Christ himself cast a whole legion of them out of a man, allowing them to enter a herd of 2,000 swine, which ran violently down into the lake and were choked to death, while the men who fed them hastened to the city to tell the tale. The multitude on hearing it, besought Jesus to depart, for they feared for the safety of the remainder of their flocks and herds should such a non-respecter of private property longer remain with them.

Now this devilish tale is much more reprehensible than that of the poor Chinese, who quietly put his devil in a bowl and then buried it, but it is to be presumed that Jesus thought it by far too great a task to bury two thousand devils, and as the swine were not *his* property, he sacrificed them rather than soil his delicate hands by manual labor. It is much easier for some people to get a living with their tongues than with their hands, and from all accounts this Emanuel, this Christ Jesus, was one of the talkers, going about helping himself from other people's corn-fields, stables, etc., whenever he was hungry or wished for a ride.

The lecturer also spoke of Spiritualism and the great evil it had done, again remarking, that we had no authority for such things in "this book;" and O! I did wish to whisper in his ear, and in those of every one there present, the story of Saul and the Witch of Endor, asking them if THAT was not calling up spirits!

Then he went on to tell of the great good that had been done by the missionaries in China and other heathen lands, and how eager the heathen were to read of Jesus, and what a wonderful power of conversion there was in the words of the holy Bible when

it was read by a heathen ; and as he talked, I was at the time thinking of the Sandwich Islands, which are considered to be the most converted of all heathen countries, and yet what *has* actually been accomplished. Read the news that now comes from there. They are fast being depopulated. The native inhabitants are growing idle, vicious and lazy. The white residents are leaving the country because business is dull, and the past season has been so inconceivably hot and money has been so scarce. They have sucked the orange dry, got all they could out of the "poor heathen," bought up and obtained possession of the land and turned it into sugar plantations, and forced the natives to do all the labor for them *at* starvation prices or be imprisoned.

Only one hundred years ago they were a happy, healthy and comparatively wealthy people, numbering 500,000 individuals, and now they are only 35,000) and are growing poorer and poorer year after year, "while a blight seems to be over everything." Now had a few really disinterested, benevolent philosophers went among them teaching them morality, science, arts and industries, instead of preaching Christ and him crucified, and pointing to a Biblical record of wars, murders, rapines and religious bigotry and persecution as a guide to all goodness, how different would have been the result, and how immeasurably less the outlay and expense. Christians go among the heathen exaggerating enormously the few local errors, misdeeds and ignorance which they find there, and generally introduce half a dozen new crimes or vices for every old one they eradicate.

I read not long ago of a missionary lady in Japan who was watching a group of the native children play

"blind man's buff," and, said she, "O how heartily they did play, with all their might and main! Yet I have never seen them quarrel or fight; and if one should chance to fall, all are anxious to help him or her up, and wipe the face and dust the clothes, and all so kindly that it is very pretty to see. But, alas, this is not all that must be said of these very interesting children. If you would go with me to one of the many temples, you would see these little ones come with their mothers, clasp their little hands and bow their heads in honor, not of *our* Father in heaven, but of some false god, they know not whom."

And is it not far better to worship a God that makes them innocent, peaceable and happy, than one who is angry, jealous and revengeful? What we worship, *that* we tend to copy, and if we worship the God of Moses, we shall tend to be like him in character. Just so long as missionaries go about preaching up the God of the old Jew book, just so long will their teaching do more harm than good. Not until scientists and philosophers, Infidels and Atheists take the missionary cause in their own hands, and go among the barbarous and uncivilized nations, teaching them morality without religion, science without religion, arts and manufacture without religion, and social economy without religion, the missionary cause is one of almost unmixed evil to the world.

Snowville, Pulaski Co., Va.

Vicarious Atonement.

BY J. S. LYON, M.D.

In writing upon a subject so sublimely sacred to the orthodox world, and esteemed so vitally important to all mankind, I wish to approach it gently, use plain terms, and present it in its most simple form.

Inasmuch, therefore, as the atonement was made for the sins of the world, and as the whole structure of the Christian religion is based upon faith in this atonement, it may, perhaps, be necessary to go back to the Bible account of creation, and try to acquaint ourselves with the peculiar organizations of our first parents, by whom, it is stated, sin was first introduced into the world.

Here, in their little Eden home we find them, just as God made and placed them there, in a purely childish state of mind, with perfectly balanced organization, no one organ more fully developed than another, not at all capable of using their reasoning faculties, and consequently no more to be blamed for any mistake they might make, than the fondling child upon its mother's lap.

From the third chapter of Genesis, we learn the

serpent (not Devil, as Orthodoxy has it) had some conversation with mother Eve, who, in her undeveloped nature, not being yet capable of discriminating between good and evil, did not know whether he was a friend or foe.

After concluding his speech and convincing her that her eyes were somewhat dim, but that they would be opened, and that she would know good and evil, the one great desire of mankind, and just such knowledge too as all good and honest teachers try now to impart, yielded to his counsel, partook of the forbidden fruit, and found the result to be no lie, no false statement, not deceived as we are instructed, but just what the serpent had told her—God, himself, (22nd verse) acknowledging the truthfulness of the statement.—“And the Lord God said, behold the man has become as one of us, to *know good and evil*, and now lest he put forth his hand and take also of the tree of life, and eat and live forever,” was sent out of the garden to till the ground from which he was taken. Query: If man had become as God or like God, to know good and evil, why should he be condemned?

Has it not always been, and ever will be, the great and constant effort of mankind, to gain knowledge and wisdom; to become godlike; able at all times, to distinguish between good and evil?

Does not the Bible, purporting to be God's word, contain numerous passages urging man to become more like him in wisdom and in goodness? Is not Jesus, as stated in Luke, second chapter and fifty-second verse, said to have increased in wisdom and in stature, and in favor with god and man? That would imply that he was not always in full favor with God, but as he *increased in wisdom* he increased

in God's favor, just as Eve did, and all mankind do in search of knowledge.

Then, I repeat, why censure the poor, innocent, ignorant woman for doing just what God intended she should do, and what is now acknowledged by all, to meet his approbation, and lay to her charge, the guilt for the sins of the whole world, for which to atone, Christ, another innocent being, is called upon, to suffer and die. Through a false system of education, the Orthodox world is laboring under a very great mistake; for, instead of the transgression, as it is termed, being a curse, it has proved to be one of the greatest blessings, It was the grand stepping-stone to knowledge—the throne of reason.

Admitting, for the time being, the theological idea of human depravity from eating an apple, and the irreconcilable state of man to God, being utterly powerless and unable of himself to better his condition, it seemed, therefore, necessary that something should be done, some means devised by which he could be re-instated to God's favor.

For a very great while sacrifices were made to Jehovah God, by burning the bodies of animals upon an altar erected for that purpose, and the aroma arising therefrom as a sweet-smelling savor into the nostrils of their God, were considered by the Jews sufficient to appease his anger and atone for sin. But in the process of time, after sacrificing thousands of animals, and an attempt at one time to sacrifice a human being—the sins of the world all the while increasing—it was considered necessary to devise some other means by which pardon and redemption might be obtained. Consequently, as already stated, an innocent man was born for that purpose, or, as theology

teaches, "*God* being made manifest in the flesh," was made an offering (to himself) at the hands of his favorite people, to atone for the sins of both Jew and Gentile, to place all mankind with him upon terms of peace and pardon. Hence no more offerings of life were to be made, "he having tasted death once for all." "For this special purpose came he into the world," we are told, "to die, the just for the unjust." Now theologians represent Christ's death upon the cross as unjust, cruel, an ignominious, ungodly act, censuring its perpetrators for the guilty murder of "our Lord."

Let us pause for a moment and consider the correctness of these statements. Isaiah, one of God's prophets, fifty-third chapter, says: "*He* (Christ) *was smitten of God* and afflicted," "and with his stripes we are healed." "*And the Lord hath laid on him the iniquities of us all.*"

It is also stated in the fourth chapter of acts, that "There is none other name given under heaven among men, whereby we must be saved."

From the above, and other similar quotations we might give, it is quite apparent that it was a compulsory act on the part of the Jews, they being the instruments simply through which God's plans were to be executed—a means for removing sin from the world. Therefore, according to God's own purposes, they are blameless. They did as did Eve, *just what God intended they should do*, and as none other than the body of Jesus crucified, could atone for the sins of the world, and it being absolutely necessary that God's plans be executed, they not only did no wrong, but are the greatest benefactors to mankind, the world has ever known. In consideration of the many who,

in their benighted zeal to become more spiritual, make the weekly sacrament a part of their worship, who have come to feel that their soul's salvation depends much more upon the sufferings, death and spilt blood of Jesus than upon the good acts of his life, when the Scriptures teach and theologians affirm that, without the shedding of blood, there can be no remission of sins, and that Jesus Christ is made a propitiation for our sins through the shedding of his blood. I say, when the Scriptures are so plain upon this subject, and the absolute importance of such a sacrifice so universally taught, it would seem strange that censure should rest upon any one for doing what seemed so imperatively necessary should be done.

But as the Bible and the Church have condemned the serpent and the woman for bringing sin (knowledge) into the world, so do they condemn the Jews for being God's instruments in expelling it.

Now I think no rational intelligence will assert that the Jews did no wrong in putting to death the body of Christ. On the contrary, they did a great wrong—were guilty of the murder of one of their fellow men, instigated through priestly jealousy toward him, because of his large liberal nature, and the superior ideas he taught.

Not unlike the Protestant priesthood, they, in their infatuated enthusiasm to serve Jehovah, thought they were rendering him sacred service, in destroying such a person from among them. He died as thousands of other good people have died, *a martyr to principle*—a just God having nothing more to do with it than he would have to do with any other crime. No intelligent God, let me say, would suffer his subjects to get

into such a predicament as to require the sacrifice of the life of a human being, to purchase their redemption. The idea of the innocent having to suffer to expiate the sins of the guilty, had its origin in cowardice, ignorance and superstition, and strange, is it not, at this enlightened age of the world, that there are thousands who are bowing the knee, and making daily oblations to this cruel sacrificer of human flesh?

The Church, however, teaches it was *love* that influenced God to make an offering of his son. Well, the Church may, in its visionary conceptions of the true relationship between God and man, and its tenacious Puritanic reverence for his holy word, imagine a highly offended God to be so moved with pity and compassion for the seeming wants of humanity, as to accept the idea of such a barbarous act being one of genuine charity; but I fail to see any rational display of love in *premeditated murder, under any circumstances*, while the fact of it having occurred nearly two thousand years ago, does not so palliate the crime as to render it just, and place it upon the plane of *love*. There are, indeed, so few of the characteristics of an all-wise God represented in this plan of salvation, that I am induced to regard the whole thing as a *priestly delusion* gotten up at the expense of ignorance and superstition.

It is furthermore stated that Christ gave himself, a willing sacrifice, which statement is contradicted by his own words when he plead with his God in the garden of Gethsemane if it were possible to relieve him from this penalty of suffering, and continuing his entreaties upon the cross while undergoing the agonies of death, crying to him, in tones of bitter anguish to know *why he was forsaken*. If the God, of whom

Jesus was a part, yea whose life was his own, so was deaf to the dying prayer of his *only child* while in the hands of cruel assassins, what may those, whose lives are less dear to him by the ties of nature, whose petitions for succor are daily ascending, have reason to expect? If an imaginary God (as all Gods are imaginary who can't be seen or felt,) should become angry, and so displeased with the work of his own hands, as to require sacrifices of life to appease that anger, and reconcile to him, a people of his own begetting—and still further to require the life of an innocent person in whom, it is said, no guile was found—in a pathological sense, would be regarded in a morbid state of mind, with the organ of destructiveness largely preponderating.

Such was undoubtedly true in the case of the Jehovah God, who seemed never better satisfied, than when engaged in the slaughter and massacre of those whom he regarded his enemies; not confining his rage to the male adult population, but causing to be put to death, innocent women and children, often-times subjecting them to the most infamous and cruel tortures that could be thought of. Nor yet even were his blood-thirsty desires satiated, but would frequently command whole herds of animals to be slaughtered for no other reason simply, than that they had previously belonged to his enemies.

The Old Testament scriptures abound in accounts of bloody wars instigated at his command, and he is frequently spoken of in both the Old and New Testaments, as being a *jealous God*, a God of *malice*, anger, etc., and greatly to be feared for his austerity, and highly extolled for his superior wisdom. However, on one occasion he was so much influenced by a

speech he had the pleasure of listening to from his servant, Moses, that "he repented of the *evil* which he in his *wrath* was about inflicting upon his children." I can form no conception of a truly infinite *loving* father becoming so stupid in the management of his own affairs, as to be obliged to resort to such an overt act of cruelty and degradation in order to again effect a proper relationship between himself and his children—while the great sin of *unbelief* in such absurdities, has led to many bloody persecutions, and is to-day the prime cause of *selfishness and bigotry*.

The blind reverence for things considered *sacred*, which in early life are so forcibly impressed upon the mind, I am truly thankful to know, are all the while being outgrown. I hold no book so sacred, the contents of which will not bear the closest scrutiny, and the profoundest criticism—which to doubt a part of, or call in question its entire truthfulness, would be to be damned. Neither can I accept any theory or statement of facts as true, until logically and scientifically proven.

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Springfield, Mo.

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ADDRESS ON THE
Anniversary of the Birth of Thomas Paine.

BY C. A. CODMAN.

BRENTWOOD, N. Y., Jan. 29th, 1875.

FRIENDS AND NEIGHBORS: The anniversary of the birth of Thomas Paine, which we have met to-night to celebrate, seems a fitting occasion to review the pathway we have gone over, and see from our present stand-point, how much, if any, progress we have made, and what encouragement we may draw from the retrospect.

The race grows slowly, but at accelerated speed; notably so, during the last three-quarters of the century we have now to consider.

Let us go back in our memory to the period that gave birth to "Paine's Age of Reason," which we know was written in the prison of the Conciergeri, during the Reign of Terror, and under the very shadow of death; its completion liable at any moment to be interrupted by the execution of the National Assembly's sentence, "Death by the Guillotine;" which fate Paine escaped by the merest chance.

The French nation was in an anarchy of social and political excitement, unequalled in modern history. The doctrines of Voltaire, Rousseau, Diderot, D'Holbach and the school of the Encyclopædists were being put to the test of practice.

Then geology was unknown. In its place were a few wild and unsubstantial theories without verification. During this time, geology has gained a solid footing, adding greatly to the stores of knowledge. It has shown that death was in the world ages before man, forever upsetting the theological idea, that it was sent as a punishment for sins committed in the garden of Eden. It has overthrown the Mosaic chronology, and shown that the Jewish record covers, as it were, but a moment of time, compared to the countless ages it has taken to produce the many changes seen in the earth's crust—has exploded the traditions of the deluge of Noah by showing that similar great submerges have occurred many times in the world's history, and may occur again; has exposed the utter unreliability of the Bible account of creation, and thus struck another deadly blow at so-called revelation, wringing from a Christian divine, the acknowledgement that the first four chapters of Genesis must be looked upon as an Eastern allegory, and finally, it has demonstrated that the same causes which have in the past wrought great crises, are in operation to-day. And the "Age of Reason" was being brought forward with all the fiery energy of the long oppressed French nation.

Exasperated by ages of tyranny and spoliation; intoxicated with their newly found liberty, and filled with ardent enthusiasm for the Republic, there is lit-

the wonder that liberty ran to license and intolerance, and reason to madness.

Carlyle says, "all France was in a wild paroxism which only human blood would appease." But in this wild tempest was struck a fatal blow at the divine right of kings, which, up to that time, had been the unquestioned law of the world, and from which blow it has not, and probably never will, recover.

But a few months previous, the science of chemistry was born, by the discovery, by Priestly, of oxygen gas, which was the basis of a real chemistry, for all before this, was but little more than alchemy, but here was possible a real knowledge of the constitution of this world. From this discovery, the science has advanced, step by step, to the re-discovery of the great fundamental law of the Universe, the correlation of force. Coincident with this, came the invention of the spectroscope which shows us, that not only our planetary system, but the far off stars are substantially of the same matter as our own globe, and this demonstrates the unity of the Universe, and that these crises are the results of natural causes, and not from the caprice or revenge of a supernatural God.

Out of this study of nature has grown the conviction that man has ascended from the lower animals; that instead of being created by the Jehovah in his form and image, and fashioned by his hand from clay, it is now shown that he is related to all that have lived before him, linking him to all the past; that he is the product of all the ages, instead of being an especial creation of some short-sighted deity who soon cursed and regretted his handiwork. By this knowledge another shock has been given to revelation, which has

lost ground it can never regain. Oken, Lamarch, and Darwin, deserve the hearty commemoration of their fellow men, for the flood of light they have thrown on this subject and their labors. Darwin is an instance of what effect a single career may have on the destinies of man. During this period have been made the researches of Gall and Spurzheim on the organization and functions of the human brain, *demonstrating* that man acts according to his organization and surroundings, in virtue of the laws of his being, and of necessity; and thus is forever thrust out the assumption of the freedom of the will which has rested on man as an incubus, and been in the hands of priests the prolific means of domination and tyranny.

Philosophy has also made great advances in these years, and has come to realize the comparative futility of the deductive method in the solution of problems, and now recognizes that its path to success lies in the inductive method. It has mostly laid aside its facts of consciousness and has learned that its true course is to study phenomena, and from their examination discover the governing laws. It has left its beaten track, trodden for thousands of years, finding the methods of the past barren of results; it has left off building from the top downward, and gains its proof from the opposite method. From this great change of base we look for splendid results, and may feel the highest encouragement in this direction, for see how great has been the achievements of the scientists since they laid aside their *à priori* methods, and have gone to Nature and the laboratory to examine for themselves, to question the constitution of things, to *analyze and combine*, to *test and weigh*, and thus to get knowledge instead of theories.

See what practical applications have been made, by these means adding to man's comfort. Steam, as a motor, is working vast changes in the conditions of society, bringing man in contact with his fellows, eliminating national prejudices, and enabling him to realize that we are really brothers of one family, and thus ameliorating distinctions of race and belief.

The telegraph brings the events of the world to our breakfast table, the printing press gives us the mental stores of the past, and the last thought of the day for our enlightenment and consideration, and even the wind and the weather are predicted with almost absolute certainty.

These growing means are great social factors, all bearing on the human problem, the significance of which we can hardly realize. Men and things are being studied critically and profoundly, and the old foundations are now under trial as in a fiery furnace, and the time is not far distant when all men will ask for demonstration, and be led no more by dogmas assumed by the *artful* and *designing*, or the *ignorant* and *bigoted*.

I think the crowning discovery of the period is, that of the *Human God*—the Supreme Being, *Humanity*—which is sure to supplant the supernatural Almighty, with his caprices and revenge, and replace that infantile conception with a rational object of worship, worthy of man's highest devotion.

If Comte had done nothing more than this, he would deserve to be enrolled in the front rank of the world's benefactors. But he has also shown that wealth, being the product of all, must have a social destination—a principle of immense importance in the present

struggle between capital and labor, of which, as yet we have had only the preliminary skirmishes.

Such are some of the results that have been reached in the last eighty years, and they are so grand and far reaching in the field of thought and action which they cover, so potent for good, that man may well take heart, even amid the toilsome struggles of to-day, and be filled with enthusiastic aspirations for the coming era of Brotherhood and Unity, for anticipating which, we as Socialists have been looked upon as fools and dreamers. But time brings its revenges, and not many generations shall pass before the organization of society will bring peace and plenty, in place of strife, starvation and misery, with which the world is filled.

Another source of encouragement is to be found in the growing unbelief in Supernaturalism; in the lessening hold of the priests and clergy on the people—notably so among the Protestants, which is shown by the increasing disrespect shown the clergy, and from the great number of scandals that have of late years come to light, as well as from increased enlightenment. The clergy realize that their grasp is growing weaker, and make great efforts to retain the connection, and it is quite the rule for them to come to the people in various ways—by the modification of doctrine, by the recognition somewhat of Science, by entertainments and amusements not long since looked upon as ungodly. Who now hears of infant damnation, literal hell, or resurrection of the body? These are relegated to the past, and in their place transcendental explanations of the nature of the Deity, of God as the soft shadow; of the Holy Ghost as a thin film, of hell as a condition of the conscience; and other impotent though important modifications of dogmas that,

until now, have had their hold for ages. The Church realizes the gravity of the situation, and sees that the coming struggle involves the very existence of the Almighty. On the other hand, the Church of Rome insists on an even farther claim on its followers, and in its pretensions to infallibility, its dogmas of the immaculate conception; and its anatheinas against modern science and its tendencies, it shows itself thoroughly reactionary, and must, before long, entirely forfeit its claim as a real spiritual power; for science is illuminating the world; and as knowledge increases so fades away the gloom of the dark ages. The more we know, the less we believe. Fiction is replaced by facts, dogmas by natural law, and the fancies of the imagination, instead of being accepted as truths, take their proper place in the domain of poetry.

To my mind, there are three problems of importance now standing in the way of progress, and pressing for solution, viz; The theological, (God, Heaven, and Immortality), the relation of sexes, and the relation of capital and labor. And they are all on trial; substantial ghosts, that will not down, until they are settled beyond peradventure. The growing demand for justice in all the relations of life, is leading on to daylight in these matters. Science and philosophy will seal the fate of theology; the study of history and a knowledge of the laws of the human organism will solve the sexual problem, and the organization of industry will harmonize capital and labor; and when these are settled, this life will be worth the living, and no longer a vale of tears, in which death is welcome. To this consummation have tended the efforts of all good men; to this end the instincts of the

race point. This is the meaning of history; to this we are rapidly converging. Human unity becomes the central point, toward which, the race is traveling.

And as we see clearly the destiny of man, the objective aim that, *tho' never so blindly* through toil and struggle man's instincts have led him *through blood and sacrifice*. Let us gather up the names of those mighty men who have contributed to bring the era of knowledge and justice; let us carve them high on the fair temple of humanity, let us bring all the arts to their glorification, and, through sculpture, painting, and poesy, hold their careers up for imitation and emulation; re-people our Parthenon with Phidiases, Pericleses, Ptolemys and Pythagorases from classic Greece; bring from the East, Confucius, Zoroaster and Buddha, with Moses, Christ, and Mahomet. Let Homer, Dante, Shakespeare, and Goethe represent poetry; Aristotle, Bacon, Mill and Comte stand for philosophy; Newton, Kepler, LaPlace, Huxley and Tyndall for modern science; and, also, let us place Voltaire, Hume, Rousseau and (the man in whose name we have met to-night), Thomas Paine, among this glorious company, as having been levers in the liberation of man; instruments, in their ages, of the mighty instincts, the great gulf stream of human tendencies, flowing through the ocean of time.

With these, and all others worthy of working for humanity, we will beautify our memorial halls, and may man be glorified in his conquests over ignorance, and happy in that realization, for which, he has ever yearned.

Restored from oblivion, cleared of calumnies and recognized at its true worth, will be found the name of Thomas Paine, the patriot, statesman, and philosopher.

Shadrach, Meshach, and Abed-nego.

BY D. M. BENNETT.

For hundreds of years there have been two classes of men who have given their time and attention to fire and to fire-works. One class are styled pyrotechnists, and it is their business to get up all varieties of fire-works, embracing rockets, fire-wheels, Roman candles etc., in which colored lights, stars and fiery sprays are artistically blended, sometimes attended with loud detonations, in which chlorate of potash, nitrate of potash, phosphorus, fulminating mercury, per-oxide of manganese, sulphur, carbon and various other chemicals are used. The skill employed in this branch of business is very considerable, and most brilliant and showy effects are produced. The avocation, unfortunately, however, is a very hazardous one, and many a man employed in the business, has been killed outright or shockingly mutilated; and many a building, in which this kind of work has been prosecuted, has been destroyed or greatly damaged by explosions and ignitions connected with this dangerous

manufacture. Insurance companies are extremely disinclined to take risks on property of this extra hazardous character.

The other class have been called "fire kings," and they are those who, by the application of alum and other substances which are non-conductors to the surfaces of the body, are enabled to endure an incredible amount of heat—to step on red hot bars of iron, to handle heated metals, apply them to the tongue, and take fire in various ways into the mouth etc., etc.

It is astonishing how great a degree of heat the living organization is capable of enduring. Men have gone into ovens hot enough to roast beef, and have remained there while the meat roasted. We do not, at this moment, remember the highest degree of heat the human system has been submitted to without apparent injury; but it is over two hundred and twelve degrees, Fahrenheit, at which point water boils. The resisting power of living organizations is so great, that a man will emerge in a sound condition from a heated oven, as we observed, where flesh, deprived of life, would soon be cooked through and through.

India and Europe have boasted in times past of several of these fire-kings, whose astonishing powers of endurance have excited the wonder of large assemblages. Some thirty years ago, or more, this city had one of these celebrities—a Frenchman by the name of Chaubert—who, on many occasions, exhibited his powers in this direction before considerable numbers. Despite his charlatanry, he really was able to endure a high degree of heat with but slight injury, and gave a fair representation of the extremely high

temperature a human being is capable of enduring for a short period.

There is, however, a limit to the possibility of human endurance in heated air or in close proximity to fire. There is a point which cannot be transcended with any degree of safety. The unnumbered thousands of human beings who have been burned at the stake, and others who have been accidentally caught in burning buildings, ships and steamboats, most conclusively prove that human flesh *will burn* if submitted to a hot fire; and there is no help for it.

The most remarkable "fire kings" that have been heard of—those who were able to "stand fire" vastly better than Chaubert or any other fire expert, living or dead, or in any age of the world, were the three Hebrew children, Hananiah, Mishael and Azariah, whom the prince of Nebuchadnezzar's eunuchs, renamed, Shadrach, Meshach and Abed-nego. The story of their being thrown into a fiery furnace is so well known, we hardly need to repeat it.

Nebuchadnezzar, the king of the Chaldeans, notwithstanding Daniel had told him his dream and the interpretation thereof, after which he seemed to acknowledge Daniel's God, did not seem to give his full adhesion to the same, but desired to have a god of his own and one he could compel the people to bow down to. So he created a god of gold, sixty cubits high. If a cubit is eighteen inches, the golden god was ninety feet in height, and fourteen feet across; and if a cubit is twenty-two inches, as some Bible scholars claim, the god was one hundred and ten feet high and sixteen and a half feet across—a most respectable god indeed, so far as size and material both were concerned. The account does not say whether

the god was hollow or solid; but if it was solid, it assuredly contained wealth enough in itself to pay off the national debts of both England and the United States. He was a God that most any worshiper might bow down to. We think we know many Christians who would bow very low before such an amount of gold. In fact, they seem to be as susceptible to the magic influence of this aureate deity as any class of people in the world. There have, probably, been no races of men since this earth has been inhabited, who have been more devoted, persistent and servile worshipers of the golden god, than Jews and Christians. If a Nebuchadnezzar could now set up such a god in our Central Park, or at the Capitol at Washington, Christians and Jews from all parts of the land would flock to its shrine and bow in profound and subservient adoration to this god of Gold, especially if they could be allowed to saw off or detach certain parts of the image and carry the same away with them.

Not so with the three Hebrew young men. They were made of stern stuff and would not bow, even to gold. At this, the King with the long name, became very angry and proceeded to carry out the threat he had made. He caused the three boys to be bound, and had strong men of his army to throw them into a fiery furnace, made seven times hotter than usual. The heat of the furnace can be imagined, when it is remembered it was so great, that the mighty men who were compelled to throw the three boys in, though they approached only the mouth of the furnace, were utterly destroyed. But the young men who went to the very heart of the furnace, were not burned nor scorched in the slightest degree. Not even a hair of

their heads, nor a thread of their garments was singed at all. It seems their flesh was not only invulnerable to the fire, but the fabrics of which their apparel was composed, were equally secure from its effects. They were the most complete fire-proof mortals that were ever heard of, and could "stand fire" far better than any of their competitors in any age of the world. Salamanders—fabulous animals said to live in the fire—could not have stood that extreme heat—seven times greater than the furnace had ever been made before. Thermometers were not invented at that time, so the precise heat which that furnace reached was never known, but as it was seven times hotter than it was wont to be heated, and as six hundred degrees, Fahrenheit, is not an unusual degree for a furnace to reach, some four thousand degrees may be supposed to have been reached—a higher altitude on the scale, than is often attained. It must have started the perspiration freely.

It may be supposed that the furnace was not a good place to receive company, but, unseemly as it was, they had a visitor, and the King, looking in and seeing not only the three safe and sound, but a fourth there also, was justly surprised. He said "the form of the fourth was like the Son of God." What he, a heathen king, who had been only in the metal-god business, could know about the form of a son of God, is a little mysterious. It may well be supposed, of all men in the world, Nebuchadnezzar would be about the last that could have any true conception of what the "Son of God" would be like. But it is Daniel who tells the story, and if he is great at all, it is in mysteries and large stories. How the King could see into the fiery furnace and perceive who were there, is more than

we can explain. Furnaces are not so constructed that people standing away from the effects of the heat can look into them so as to see if men were there walking about. But we know not in what form the Chaldeans made their furnaces; they may have constructed them upon the plan that the Christians in Spain arranged their *au-tos da-fe* or human burning on a large scale, so that the kings, nobles and the numerous spectators who attended the exhibition, could easily witness the writhings and contortions of the unhappy wretches consigned to the relentless flames. As in this case, the committing of human beings to a fiery furnace, may have been one species of public amusement for gala-d: y purposes. It is hard to believe, however, that they were people of such cruelty, or that their taste could have been so abhorrent. That kind of amusement was principally reserved for Christians of a later time.

It may be asked, then, do we believe the story of Shadrach, Meshach and Abednego withstanding the effects of that intensely heated furnace? Yes, we believe it to be an untruth; untrue because it is opposed to all our experience and utterly at variance with nature's laws. We know that fire is the greatest disorganizer in the known world, and that no organized substance can withstand its potent effects. In all cases where human beings have been submitted to flames of fire or to a degree of heat more intense than the living organization is able to withstand, they have invariably been overcome with the heat, and their lives destroyed. As in the thousands upon thousands of cases of burning doomed heretics at the hands of *merciful* Christians one thousand years ago, five hundred years ago, or

three hundred years ago, God never in one case interfered with the laws or forces of nature to prevent fire from causing death, we do not believe he did three thousand years ago. It is the nature of fire to destroy organized life, and we cannot think that God has ever interfered to prevent it. It is not his province to set his own laws aside for Jew, Chaldean, Christian or Turk.

We much more readily believe the whole thing to be "one of our Dan's big stories," or the story of some unknown person, who drew entirely upon his imagination, and whose vagaries were attributed to Daniel, and by some means became incorporated into the Jewish sacred writings. We feel under no more obligation to believe an impossible story in one book than in another. Had the Jews been scarce of material of which to compose their sacred writings, and had adopted the Arabian Nights, or any portion of them, we should have been compelled to reject them, and to disbelieve their exaggerated and impossible recitals, and conclude that the laws of God, or the laws of Nature are never set aside by any power in existence.

Possibly we are a little like the negro blacksmith who had recently gotten religion at a revival, and needs must be inducted into the "true faith," and into the "mysteries of godliness." He listened with rapt attention to the accounts of the creation of the world in six days from nothing; of the great calamity our first parents brought upon themselves and their numerous posterity in eating an apple by the persuasions of a snake; that God repented of the job he had performed, and decided to destroy the entire human and animal races, except two of a kind, saved in an ark, and that the waters descended all over the earth

and covered it to the tops of the highest mountain; how Moses and Aaron produced the plagues of Egypt, pertaining to the frogs, the lice, the locusts and the turning of all the water of the land into blood; how to let the Israelites escape from the country, the Red Sea opened, the waters standing up on either side like a wall, so that near a million of people could walk through on dry land; how for forty years this vast number of people were fed in the wilderness upon manna daily sent from heaven; about Joshua's stopping the sun and moon in their courses, that he might have a few more hours of daylight to destroy his enemies; about Samson tearing open the jaws of a lion with his own hands, and finally pulling down a large temple by removing two pillars at once, and with his own strength; how Elijah caused no rain to fall upon the earth for three years and a half, and was afterwards taken up bodily in a fiery chariot into heaven; about Elisha causing the destruction of forty-two children by two she-bears, and his afterwards bringing a dead man to life, and causing iron to swim. He was told also about Jonah being swallowed by a whale and remaining in the stomach of the fish for three days, when he was vomited up on dry land.

All these narrations he listened to with close attention, as they were explained to him, and he frequently asked questions about the wonderful occurrences when he failed to get a correct understanding, and he thought that, as all these things were written in the word of God, he could believe them to be true. When the story was told of the three Hebrew children being thrown into a burning hot furnace where they received not the slightest harm, he hesitated somewhat. He had had some experience with fire,

and had found out its merciless character—that it would burn whatever was thrown in it that was susceptible of being burned, and he was disposed to enquire into the facts of this particular case.

“Does yer mean to tell me,” said he, “dat dem tree men was trown in dat red hot funace, an’ didn’t burn up?”

“That is true; not a hair of their heads was scorched.”

“What’s dat you’s a telling me! not a ha’r o’ dere head, nor tread o’ dere clo’es burnt?”

“Just so.”

“An’ dey was trown rite in dat bilin’ hot, roarin’ funace, an’ ’t never burnt ’em ’t all?”

“Precisely so. The fire never harmed them in the least.”

“Now look ahere,” said the negro, “I can’t bleve dat. It can’t be true. Fire’ll burn, for I’s tried it; I don’t bleve dis yere ole fire story, no how; an’ now, since I tink more ’bout it, I don’t bleve none o’ dem oder big stories you’s been tellin’ me, noder!”



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D. M. BENNETT.

335 Broadway, N. Y.



FOUNDATIONS.

BY JOHN SYPHERS.

The Scriptures inform us that a house built upon the sand must sooner or later *tumble*. A good solid foundation is indispensable to the permanency of a house or a castle in architecture, and equally so in respect to a religious organization or church. When we hunt for the *bed rock* of the organization, called "the church." We must admit that it is something hard to find. That sure foundation stone, that was once laid in Zion, has slipped from under it by some means or other. Modern religion rests on no natural *facts* or *principles*, but is based upon a few myths, a few superstitions, a few bogus miracles, and a *big ghost story!*

I design to look into this big spook story, so intimately connected with the life and history of the hero of the New Testament, Jesus Christ. I have often wished that the ghost story connected with the birth of Christ had been left out of his history. Even if it were literally true, I think it would have been much better to have left it out. If Christ is a sure founda-

tion stone, laid in Zion, upon which to build the Church of the world, I don't think the story that he was ghost-begotten and virgin-born helps the foundation in the least. It makes the foundation no broader, no deeper, no firmer to tell that spooky story about his mother's intimacy with a ghost in the overshadowing business.

The story seems to be so completely outside of the ordinary course of things, that it has caused his followers to become the objects of much ridicule and laughter, as well as the butt of many a sarcastic joke. The story seems to the minds of the "unregenerate" as a faithful copy of an old Egyptian story concerning the virginity of the mother of one of their great redeemers, saviors, reformers or law-givers, if not gods. Matthew and the other evangelists tell this story of ghostly intercourse just as if they had been present and saw it all; but they knew not that such a man existed until he was thirty years old, and had thrown away the hammer, the square, the saw and the jack-plane and had gone into the preaching business. It follows, then, that this story which they have been telling the world, was all hearsay with them, and to us it must be third or fourth-handed. Mary should have told this story to the world herself if it was true. She would be better testimony than even Christ himself, as all that he would be supposed to know about the matter would be what his mother told him.

The general popular idea of a ghost is, that it is something very thin. If the thing actually took place as narrated, it is the most masterly piece of materializing to be found in all the annals of the past. If that ghost actually did do what is ascribed to it in the

sacred Scriptures, if God was really the father of this gifted young man, possessing such fine spiritualistic powers and mediumistic development, then he must have completely materialized himself to get within the laws governing the transmission of animal life. A bare, unmaterialized ghost is altogether too thin a substance to exercise those laws and functions necessary to reproduction. The thinking portion of the world must and ever will look upon this story as being concocted by the parties interested, as a dodge by which to get rid of certain odious reflections which society was sure to heap upon the parent who gave birth to children under such very suspicious circumstances.

Many church people turn up their noses at the modern manifestations of spiritual power, declaring that they don't believe in ghosts, no, not they! It is a sure sign of a weak mind to believe in ghosts, say they, and yet the very first thing you strike on opening their New Testament, is one of the most improbable ghost stories to be found in the religious annals of the whole world; that a ghost—a holy ghost, *i. e.*, a good ghost—should be the father of a child by a little curly-headed, black-eyed Jewish girl. The people in the town where she lived, doubtless had many a laugh over the story she or her friends set afloat, that she was with child by a ghost!

When Joseph and little Mary went up to the city of Bethlehem to be taxed, they found that the scandal had got there before them, and the landlord at the hotel would not keep them. They were notorious characters, and their names as connected with this scandal had spread abroad.

The historians try to smooth the matter over by

saying that the hotel was full, and that there was no room for them. If that little Jewish girl ever did make that old bachelor—Joseph, the barn-builder—believe that the father of her child was a ghost, then she was not only smart but tricky as well. And Joseph, the old fool, I do wonder if he lived all his life and never discovered how completely she had pulled the wool over his eyes? I am sorry to have to say it, but I must be true to myself and put myself square upon the record before I leave this world forever, by saying that I feel just as sure that this whole Jesus business is a “put-up” job upon an ignorant world, as I am sure that I am in this room at this time, and writing with this pen.

The vicarious business, or salvation by proxy, or salvation through the name of Christ, or of any one else, I am mentally, morally and spiritually certain is one of the most monstrous humbugs that ever was perpetrated upon man. Man must save himself by a growth in knowledge and a continual development into higher conditions of spirituality and purity. I have found out to a demonstrated certainty, that there is no other name under heaven or among men whereby I can be saved, save the name of John Syphers, and him not crucified, either. And, my dear reader, you will yet find out the same things concerning yourself, either in this world or in the next. But the great foundation of the faith of the sectarian religious world is an old religious work called the Bible, or rather Bi-bills, as it was for a long time called, it being a collection of old bills which had been laid by for a great while before the thought struck the priests to collect them into a book. The New Testament is a compilation, a collection of

a great many small pamphlets on religious subjects, written, most of them, by a little tailor who plied his needle and thread, and hung out his shingle—Andy Johnson like—in the city of Damascus, until a streak or wave of inspiration struck him, and then he broke his needle, took down his sign and started out preaching.

In the old part of this great old foundation book, upon which everything has been built, and by which every vile chimera that ever danced through the cranium of visionary men, has been proved, is told many amusing stories, one or two of which I will take a little peep at before closing this article.

The Lord is not only the hero, but also a star actor upon the wide theater of the Old Testament as well as the New. He generally plays leading and heavy parts. At one time he was billed to appear in the country of the Orient as a "*city burner*, but in this role I do not think he distinguished himself by adding anything to a good reputation. At one time he determined to destroy a certain city. What the provocation was, I know not, but opine that it was altogether whimsical on his part, for it seems to me nothing could justify a Lord or anybody else in destroying a whole city from the face of the earth for any cause whatever. In these wholesale destructions the innocent must suffer with the guilty, the babe and the innocent child with the adult. The Lord held a council in his audience chamber and elected that certain cities must burn. But before applying the torch and playing the incendiary on so large a scale, he thought it best to set a price on the towns. He actually came down and capitulated with the inhabitants concerning the destruction of their town. He thought

fifty righteous men about a fair price for a city of its size. He levied no contribution, either in gold or greenbacks upon them. As for gold, it was already a drug in his kingdom, so much so, indeed, that the very streets were paved with it. But he demanded of them (very unfortunately) the very thing of which just at that time they were about as good as out of. Good, solid, honest, upright and righteous men were at that time so very scarce in the city, that it would take a philosopher with five lamps, all well trimmed and burning in broad daylight to find one!

Now if this Lord was a real, genuine Lord, and not a bogus article, he knew well enough their impoverished condition with respect to the article demanded; he knew that he was setting the price too high—so high, indeed, that they never could reach it. He promised faithfully that if the fifty men, possessing the requisite qualifications, were forthcoming against a given time, he would spare the city; but if not, *up she goes in flame and smoke!*

But the poor, frightened citizens, mayor and other officials, when they came to canvass the city, they found it to be very like many of our modern cities—the righteous men that it contained could all be counted on your fingers and then have plenty of fingers to spare. Men who could fill the bill were found to be alarmingly scarce. They soon discovered that their only salvation consisted in being able to Jew the Lord down in his price. They returned to the Lord with long faces, beclouded with gloom, and told him that there was no use talking, unless he would come down in his price, the city was doomed.

The Lord then graciously reconsidered the matter, and came to the conclusion that perhaps he had been

a little too steep in his price. He then, with great reluctance, reduced the price from forty to thirty, and even came down to ten men; and at that low figure, even, they had to give it up, being entirely unable to raise that number. But why did he demand fifty men at first, when he knew very well (if he knew all things) that the whole city could not scare up a baker's dozen of her citizens who could fill the bill? The whole thing, from first to last, was a very shabby transaction.

Now, if that ancient Lord, who figures so conspicuously in the role of an incendiary and town-burner, is the same one that they preach about now-a-days, then I cannot worship him for a moment. I cannot work up my organ of veneration to such a pitch as to throw myself on my knees before him, considering all the mean things that sacred history lays to his charge. I cannot worship him, nor indeed scarcely treat him with decent respect.

In the olden time, this great Lord of the Christians used to keep some old, bald-headed men going about as his ministers, attending to business for him. You remember, no doubt, the Bible story of one of these, a poor, miserable old soul, "barefooted on the top of his head," who thought himself a prophet. He was going on a mission of the Lord's up to a certain city, no doubt to prophecy against the inhabitants thereof, was accidentally spied by some children who were at play by the roadside. They began to poke a little fun at him, and the fearful consequence was that the Lord sent his bears down upon the little mischiefs, and they were devoured by them.

This was a very foolish act on the part of the Lord, for the children were only in fun. The prophet was

nobody but a superannuated, worn-out old man, who was not worth to the world, either physically, mentally or morally the powder and lead that would blow him up! Why must so many bright-eyed, beautiful, cheerful, sprightly, laughing, curly-headed little boys and girls be eaten up by bears for his sake? The world and society had much at stake in these children. They were the idols of loving parents, and the future hope of the country. But what had the world at stake in the old bald-head? Nothing, absolutely *nothing*. If the Lord's bears had to eat somebody, why did he not turn them loose on the old, defunct man, and let the children live? How many children does it usually take to make a couple of the Lord's bears a mess, *anyhow*? But that depends, I suppose, altogether upon how hungry they are. Now my private opinion, publicly expressed, is, that there is a *bare* possibility that this *bear* story is a *bare-faced lie*!

I do not write these things to assist in destroying the Bible, which has many sweet and spiritual things in it, but to assist in breaking the spell which enshrouds the minds of thousands upon thousands who worship it as an idol, and think ignorantly that it is the only foundation, and on it the salvation of man hinges, and the hope of the world rests. Every idol must be broken to pieces by the great hammer of truth and reason, wielded by the strong arms of the iconoclasts of the age, before men will be taught the great lesson that they must look to themselves alone for salvation.

Big stories, like Gulliver's travels,
 In a Bible are much out of place;
 They're all right in Don Quixote and Crusoe,
 But to a Bible the greatest disgrace.

Daniel in the Lions' Den.

BY D. M. BENNETT.

Among the many extravagant and improbable stories with which the Bible abounds, few are more extraordinary and incredible than those related in the book of Daniel. Who the author of the book was, cannot be known. It purports to have been written by Daniel, who lived over six hundred years before Christ; but it is thought by Bible critics that portions of the book were written in the time of the Maccabees, less than two hundred years before Christ; but it is not very material how this was. It is a book of wonderful stories and remarkable dreams—which entitles it to rank with the last book in the Bible, called “Revelations”—which reads like the ravings of a mad man, and which none but an insane person can understand.

The dreams of Daniel about the beasts that rose up out of the water, the horns that grew and extended to the host of heaven and pulling down some of the host thereof, (probably meaning the stars, and it must have been a long horn, and a strong one, to reach so

far and do such execution), his dreams of images, etc., etc., have been a great puzzle to divines for centuries. Scores of times have these sage divines, by counting the "horns," the "images," the "times," and the "weeks," mentioned in Daniel, been able to predict to a day and an hour, when the day of "eternal smash" was to come, and the end of all sublunary things take place. Oft and oft again, within the last forty years, have the saints had their ascension robes made, and held themselves in readiness to "go up" at the sound of the trump, to meet their Savior in the air; but as often have they been disappointed; for in every case has the final day of all things been postponed, and the wise heads have returned to the book of Daniel to more carefully count the weeks, the times, and the horns, to fix another date in the near future, when the awful day should *surely* come—when the end of time would certainly arrive.

Within a few months, even, the last great disappointment in this line occurred; the Lord failed to put in an appearance, and the saints were under the painful necessity of again laying away their ascension robes, while the knowing ones and the interpreters of dreams and visions had again to overhaul their spiritual arithmetic and make a new calculation as to just when the dread day shall surely come. Whether another day is positively set for the "Son of Man" to appear in the clouds, when all the faithful will ascend to meet him, is more than we can say. If it has not been, it doubtless will be, again to disappoint the ardent expectations of credulous dupes. Although many have said in years past that if the final day did not come at a certain date in the near future, that they would no longer have faith or confidence in the word

of God, yet, when the day passed, and nothing unusual happened, they again turned to their Bibles as fondly as ever, to count the horns of the beasts, to estimate the weeks, and times, and half-times, to solve this time with unerring certainty the great mysteries of God. It is one of the curiosities of poor human nature to observe what simpletons and fools men and women can make of themselves in matters of religion and faith in that old book, and what importance they attach to dreams and meaningless visions

Daniel seems to have left Judea in the reign of King Jehoiakim, when he was quite a youth, at the time his nation was taken captive by Nebuchadnezzar, and carried to Babylon, and with three other Hebrew children seemed to be taken into special favor by the king in their new home. His name was changed from Daniel to Belteshazzar at the time the names of his companions were also changed; it was decided they should be taught the literature of the Chaldeans and to be fed three years upon the same quality of meat and wine of which the king partook, doubtless, upon the supposition that this kind of diet would contribute to their physical and mental growth. The four young men, however, it seems decided not to eat the meat and drink the wine of the king but to use a diet of pulse and water, which probably was much like our bean-porridge—a good enough dish, now and then, but perhaps hardly the thing for a steady diet. They, however, seemed to flourish finely upon it, for at the end of ten days they were looking more plump and healthy than any of the other children who lived upon the king's prescribed diet, and they were allowed to have their own way in the matter of food.

It seems by the narrative that Nebuchadnezzar had a remarkable dream, so remarkable, in fact, that he could not remember a word of it. He, however, called all his magicians and wise men together to tell him what his dream was which he had forgotten. The king was so unreasonable as to threaten them all with death if they did not tell him what he had dreamed. It was in vain that they remonstrated with him, and told him it was an unreasonable demand which no living person could comply with, for he still insisted upon the terms being carried out which he had laid down. Had not Daniel come forward and announced to the king that he could declare unto him, not only his dream, but the interpretation also, there is no telling how many of these poor magicians would have been executed. After four days of thought and labor, upon the strength of the bean-porridge diet, Daniel—if we are to believe the story—told the king what he had dreamed, which was about a great image, with a head of gold, breast and arms of silver, belly and thighs of brass, and legs and feet of iron and clay. Whether this was precisely the dream which “old Neb” had dreamed, nobody knows, and perhaps he did not know himself, but inasmuch as the young man boldly declared it to him and said with confidence, it was *the* dream, the old king seemed to be satisfied, and after hearing the interpretation, he conferred great honors upon Daniel, giving him fine presents and making a great man of him.

It might be supposed such a mark of divine power as Nebuchadnezzar had received, would have converted him to the true faith, and made him a worshiper of the God of the Jews, but not so, for in the

very next chapter we are told about his erecting an image of gold, sixty cubits, or one hundred and ten feet high—the most valuable god of which any mention is made in sacred or profane history, and one which, must be supposed, would seriously tax all the gold mines in the world. At this time, when we have the gold mines of California, Nevada, Australia and South America, which at that time were unknown, would, combined, find it to be no easy matter to turn out gold enough in a year to make a god over one hundred feet in height and eleven feet across.

Nebuchadnezzar commanded that every person in his kingdom should bow down to this golden god, which all seemed to do readily enough, save Shadrach, Meshach, and Abednego; and for refusing to do so, they were thrown into a fiery furnace heated expressly for the occasion and made seven times hotter than usual, with not the slightest harm, however, to the three young men, thrown bound into the seething fire, but sudden death to the strong man who threw them in. As all who did not bow down to the image were thrown into the furnace, and as Daniel was not thrown in, we are to infer that he bowed down to the image. If he did not, he surely was unlike the great bulk of his race, who have ever proved themselves to cherish a warm and devoted admiration for gold.

Ten years after this, and thirty-three years from the date of Nebuchadnezzar's first dream, behold, he had another dream which troubled him greatly. This time his dream was about a tall tree which reached unto heaven, and the sight thereof to the ends of the earth. (Where the *ends* of the earth are located, is not told us). Daniel was again called upon to interpret this dream, which he easily did, and it was, that

Nebuchadnezzar should be driven from the habitation of men, to dwell with the beasts of the field and to eat grass like an ox ; and " seven times " were to pass over, before he should return, when he should become aware that the Most High ruled in heaven.

The king murmured at this remarkable prophecy or decree, as well he might, but there was no mercy nor pity for him. That self-same hour he was driven forth from the sons of men, and he abode in the fields ; he was wet with the dews of heaven, and he ate grass, sure enough, like an ox. It is not known to this day how long " seven times " was, that the old king was thus debarred from the society of men ; but at all events it was long enough for his hair to grow out like eagles' feathers, and his nails like bird's claws. When, it is intimated, he was restored to his throne and his kingdom, though but little is afterwards said about him.

The story is a very extraordinary one, to say the least. The stomach and digestive apparatus of the human race is differently constituted from the bovine class of animals, and is very illy calculated for subsisting upon grass, and it is very difficult to understand how a man could live upon grass, and how his hair could become like eagles' feathers.

It is singular, also, that the Chaldeans, who were among the most enlightened nations of that age of the world, should allow their king to stray into the fields and live there like an ox. If he became demented or insane, they doubtless would have taken better care of him than that. It is very remarkable, too, if such an occurrence ever did take place with one of their great kings, that their histories should contain no mention of it, and that no body in the

world should ever have mentioned it, save the author of the book of *Daniel*. It should be taken as truth, with very many grains of allowance.

When Belshazzer succeeded to the throne of Babylon, after his father had "gone to grass," he seemed to go in for having a good time, and got up a great feast, at which a thousand guests attended. In the midst of the hilarity, however, an event took place which produced a sudden damper upon the king's rejoicing. A hand became visible, and wrote four words—" *Mene, mene, tekel upharsin* "—upon the wall of the festival room, and none of the astrologists and sooth-sayers could interpret the meaning of the ominous words; but when, at the suggestion of the queen, Daniel was called for, he soon unraveled the mystery, and read it off forthwith. It meant that the days of the kingdom were numbered; that the king was weighed in the balance and found wanting; and that the kingdom was divided and given to the Medes and Persians. It was like a "word and blow," for "in that night was Belshazzer slain."

Darius was the next ruler in the country and Daniel succeeded in securing his good will and in obtaining office under him, as he had with his predecessors. Daniel was a very prayerful individual and he prayed regularly at stated times; but his enemies induced Darius to sign a royal decree that whoever should ask any petition of God or man for thirty days, save of the king, he should be cast into the den of lions. This made no difference with our good Daniel, and he kept on praying every day as was his wont. When this intelligence was brought to the ears of the king he was very sorrowful, for Daniel was a favorite of his, but as the laws of the Medes and Persians could

not be changed he caused Daniel to be thrown into the den of lions. It is probable these were not wild lions, roaming the forests, for they do not, in a state of nature, congregate in "dens." The "den" was probably a cage where lions, more or less tamed, were kept, either for exhibition or other purposes, something as Van Amburgh, Barnum and other men have done in our time.

Within the last thirty years it has been a very common thing for some one connected with a menagerie to enter the lions' cage in course of the performance, and go through various exercises. If the lions are well fed and under a good degree of training, they seldom have offered to do any injury to those who have thus entered their cages. Some persons, doubtless by their superior magnetic powers, are able to control, to a great extent, animals, as well as men. Van Amburgh, doubtless, possessed this peculiarity in his intercourse with lions, as Rarey did with the horse. Is it not improbable that Daniel also possessed similar characteristics? If, however, the lions had just been fed and their bellies were full, and an old man like Daniel—for he then had got to be about eighty years of age, and probably somewhat shrivelled and dried up, it is quite possible the beasts would voluntarily let him alone, and this without the interference of God or any of his angels.

Those, however, who choose to think that a miracle was performed in this case, and are of the opinion that God caused the mouths of the beasts to be closed, so they could not bite his servant Daniel, certainly have the right to entertain such belief. How would such persons like to make the test, by having a dozen priests make long prayers over them, imploring the

protection of heaven, and then be thrown into a cage with a lot of hungry lions? Would they be willing to trust themselves to the safe keeping of their God under such circumstances? Is God less able, or less disposed to stop lions' mouths now, than twenty-five hundred years ago? If he did it then, why not now? It is our opinion God and angels interfered very little with the mouths of lions; they are, doubtless, left to be governed by the natures they are endowed with; and this was the case in Daniel's time as much as now; but it being a free country, any one can believe the affair took place as narrated; and can also believe it was a striking miracle if they can persuade themselves to do so.

After this Daniel went into the dreaming business, and some of his dreams portended great events. One of his dreams was in reference to four beasts rising from the sea, one of which was like unto a bear with three ribs in his mouth and the ribs spoke and uttered words. That certainly sounds like a dream and a crazy one at that. His second dream was about a big ram with long horns which bore down everything before it, till he met a goat, also with a long horn, and more powerful than he, which proved too much for him.

Daniel's dreams may be of vast importance to the human race, and it may be that God busied himself in writing them down for after generations, but if so, the world has hardly realized any benefit from it, except to have something to quarrel over and puzzle their simple minds about. It would seem, God could be able to find more important employment.

Besides dreams, Daniel also had visions while asleep with his face to the ground, and wherein they

differed from dreams, is not very clear. One was about Michael, the great prince, when he shall stand up, and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and others to everlasting contempt. Daniel enquired of a man dressed in linen, and who stood upon the water, how it was, and the man told him there would be one thousand, two hundred and ninety days before it should take place; but that number of days, and that number of years passed, without the vision being fulfilled. Thousands are still enquiring, "when shall it be?" But old Daniel himself passed off the stage without knowing what his vision meant, and we will all do the same; we shall never know what the meaning of these vision was, for the simple reason that there was no meaning in it. Of such dreams and chimeras is the Christian creed composed.



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D. M. BENNETT, 335 Broadway, N. Y.

AN HOUR WITH THE DEVIL.

BY D. M. BENNETT

[Delivered before the New York Liberal Association, at
Trenor's New Hall, 1266 Broadway, Sunday, Dec. 5th, 1875.]

As far back in the twilight of human existence as we are able to penetrate, we find our race has believed in evil spirits, demons, fiends and devils. In the night and gloom of man's primitive condition, before the light of intelligence and reason illumined his dark, uncultured mind, when he was an utter savage and lived in caves and fed upon the wild fruits of the earth and the carcasses of such animals as in unequal conflict he was able to subdue and slay, he first became aware of the forces and powers of nature, and that they often caused him pain and discomfort. He felt the burning rays of the sun, the storms and tempests, and the cold winds and biting frosts of winter. These annoyed him and deprived him of enjoyment, and he soon regarded them as enemies. That which contributed to his pleasure or comfort was good; that

which prevented his happiness and enjoyment was evil.

Thus, in the childhood stage of his existence, and while he was unable to comprehend the true nature of these forces he soon learned to regard them as good or bad beings, which alternately pleased or displeased him. Being unable to realize the possibility of a force or result similar to himself, acting without extraneous aid, he naturally decided that the various forces of nature were the movements of invisible beings, some good and others bad.

As his observation and knowledge slowly enlarged, he perceived an increasing number of agencies and forces that affected him for good or ill, and, consequently, the numbers of these invisible beings greatly multiplied; so much so, that a god or a demon was stationed by him at every waterfall, every river, every lake; in the woods, in the groves, in the shady dells, in the zephyrs, in the breezes, in the gales, in the hurricanes; in the north wind, the south wind, the east wind and the west wind; in day and night, in morning, noonday, and evening; in spring, summer, autumn, and winter; in fact he imagined and assigned a god, a demon, a sprite, a fairy, a gnome, to every form of matter and motion, and every place and condition of which he was able to take cognizance; and as to him there seemed to be more bad than good, it is not strange that his demons or devils greatly outnumbered his deities. As these imaginary spirits caused him disquietude, and interfered more directly with his happiness, his attention was more called to them and his ingenuity was taxed to please and placate them. To these he addressed his prayers and sup-

plications, as upon them he wished to make the most favorable impression.

Crude and ignorant as primitive man was in this state of animism, he wished a representative for the sub-deities, sprites and devils alluded to, and he endowed numerous objects in nature with these invisible existences, and among such objects were cats, dogs, sheep, cattle, horses, birds, reptiles, fishes and numerous inanimate substances, as plants of numerous kinds, blocks of wood, stones, crude images of clay, etc., etc. This was the condition of feticism which all primitive nations had to pass through, and which led to more advanced ideas.

As man's intellectual powers enlarged, as he became able to imperfectly reason from cause to effect; as he learned to develop a crude language by which he could converse with his fellows, he was enabled to take higher views of the forces of nature which he came in contact with, and he began to have more comprehensive views of the nature of good and evil, and to assign them antagonistic positions in the world around him. It did not require long for him to perceive that the sun was the source of light and heat, and all vegetable and animal life. He regarded this orb as the great deity that caused all good results, and that its absence was the source of evil. Thus light and heat became to him great *goods*, and darkness and cold, great *evils*—the one a god, the other a devil, in perpetual warfare with each other, and in turn blessing and cursing the human race and all that has life. These opposite principles became fully personified as God and Devil, in the wake of each of which were numerous subordinates, as we have seen.

That the original condition of man was on the low

animal, savage plane alluded to, has, by the developments and acquisitions of science become so well established in the minds of the better informed portions of our race, that the fact is hardly longer questioned except by theologians and their supporters who have an interest in perpetuating the ancient superstitions handed down from former ages, and a system of faith which they learned in their childhood to regard as divine revelation. "Pre-historic archæology shows that man, as first presented to our view, was a low, ignorant, brutal savage." Lenormant, in his *Ancient History*," (Vol. I. p. 25,) says: "To find the most ancient vestige of the existence and the industry of man, we must go back to that period which geologists call quarternary—the period immediately preceding the commencement of the present geological epoch. The arms and utensils of this premature age are, for the most part, pointed axes of flint, formed by breaking off large splinters. We can easily see that these flints, whose white coating proves their great antiquity, were intended to cut, to cleave, and to pierce. Some of these stones are scrapers, which were used, no doubt, to clean the inside of skins which the savages of the Stone Age used as a defense against the cold. We may even form a pretty correct idea of their mode of life. The cultivation of the soil and the domestication of animals were unknown. They wandered in the forest and inhabited natural caverns in the mountains. Every branch of the human race, without exception, has passed through the three stages of the "age of stone," and its traces have everywhere been proven. . . . There is no necessary synchronism between these three stages in different parts of the world. The Stone Age is a

period that cannot be chronologically determined, but a state of human progress which, in different countries, varied enormously in date. Entire populations have been discovered, who, at the close of the last century, and even in our own day, have not passed out of the Stone Age."

Learned geologists differ as to the number of thousand years that have passed since man's era on the earth; some have estimated the time at one hundred and fifty thousand years, while others place the time at a lower figure. There are few, who, judging from the fossilized human remains found in ancient caves and under deposits in the early formations, and from the wearing and changing in the beds of rivers since such deposits have taken place, that not less than forty thousand years have rolled away since man has inhabited the earth. Lyell, Hitchcock, Dana, Denton and other distinguished geologists concur in this opinion.

Prof. Whitney, our American philologist, says: "Modern science is proving, by the most careful and exhaustive study of man and his works, that our race began its existence on earth at the bottom of the scale, instead of at the top, and has gradually been working upward; that human powers have had a history of development; that all the elements of culture—as the arts of life, art, science, language, religion, philosophy—have been wrought out by slow and painful efforts, in the conflict between the soul and mind of man on the one hand, and external motion on the other, a conflict in which man has, in favored races and under exceptional conditions of endowment and circumstance, been triumphantly the victor, and is still going on to new conquests. For ourselves, we

heartily hold this latter view, deeming it to be established already on a firm basis, soon to be made impregnable."

Edward Clodd, an eminent English writer, in his "Childhood of the World," says: "Man was once wild, rough and savage, frightened at his own shadow, and still more at the roar of the thunder and the quiver of lightning, which he thought were the clapping of the wings and the flashing of the eyes of the angry spirit as he came flying from the sun. . . . There are several reasons for believing that man was once wild and naked, and that only by slow degrees did he become clothed and civilized. There have been found in Europe, Asia, Africa and America; but especially in Europe, thousands of tools and weapons used by savages now living in various parts of the earth, and among whom no traces of a past civilization can be found. One of the first things which man needed was some sharp-edged tool, harder than the thing he wished to cut. He knew nothing of the metals, and he therefore made use of the stones laying about. Men of science have given the name "Age of Stone," to that far off time when stone was used for weapons and implements. These oldest stone weapons have been chiefly found in places known as the "drift," and buried under ground and clay and stones, which have been *drifted* or carried down by rivers in their ceaseless flow. In those early days of man's history have wild animals shared Europe with him. There were mammoths, or woolly haired elephants, rhinoceroses, hippopotamus; there were cave-lions, cave-bears, cave-hyenas, and other beasts of a much larger size than any found in the world at this day. That they lived at the

same time man did, is certain; because under layers of earth their bones have been found side by side with his and with the weapons which he made. Year after year man learnt to shape his tools and weapons better, until really well-formed spear-heads, daggers, hatchets, hammers, and other implements were made, and at a far later date he had learnt the art of polishing them. The older age is called the "Old Stone Age," and the latter the "Newer Stone Age." The better shaped tools and weapons have been chiefly found in caves which were hollowed by water, ages before any living thing dwelt there. These caves were used by man, not only to live in, but also to bury their dead in; and from the different remains found in and near them, it is thought that feasts were held when the burials took place, and food and weapons were placed with the dead because their friends thought such things were needed by them as they traveled on their journey to the other world. . . .

There is a large cavern in Brixham, on the south coast of Devonshire, which was discovered fourteen years ago through the falling in of a part of the roof. The floor is of stalagmite, or particles of lime, which have been brought down from the roof by the dropping of water, and became hardened into stone again. In this floor, which is about a foot in thickness, were found bones of the reindeer and cave-bear, while below it was a red loamy mass, fifteen feet thick in some parts, in which were buried flint flakes, or knives, and bones of the mammoth. Beneath this was a bed of gravel, more than twenty feet thick, in which flint flakes and small bones were found, including the bones of bears and woolly elephants. As it is known these flakes of flint were chipped by the hands

of man, it is not hard to prove he lived in this country when those animals roamed over it.

You may ask, what proof have we that the bones of these creatures are so old? Apart from the fact that, for many centuries, no living mammoth has been seen, we have the finding of its bones buried at a goodly depth; and as it is certain no one would take the trouble to dig a grave to put them in, there must be some other cause for the mass of loam under which they are found. There are several ways by which the various bones may have got into the cave. The creatures to which they belonged may have died upon the hillside, and their bones may have washed into the cave; or they may have sought refuge, or what in the case I am now describing, seems most likely, lived therein; but, be this as it may, we have to account for the thirty-five feet of loam and gravel in which their remains are buried. The agent that thus covered them from view for long, long years, is that active tool of nature, which, before the day when no living thing was upon the earth, and ever since, has been cutting through rocks, opening the deep valleys, shaping the highest mountains, hollowing out the lowest caverns, and which is carrying the soil from one place to another to form new lands where now the deep sea rolls. It is *water* which carried that deposit into Brixham cavern and covered the bones, and which, since the days that mammoth, and bear, and reindeer lived in Devonshire, has scooped out the surrounding valleys one hundred feet deeper. And although the time which water takes to deepen a channel, or eat out a cavern, depends upon the speed with which it flows, you may judge that the quickest stream works slowly to those who watch it, when I

tell you that the river Thames, flowing at its present rate, takes 11,470 years to scoop out *its valley one foot* in depth lower. Men of science have, therefore, some reason for believing that the flint weapons were made by men who lived many thousands of years ago." Science is thus teaching us the great age of the earth, and the great antiquity of the human race upon it.

These great facts are very damaging to current theological dogmas, and pointedly disagree with the teachings of a pseudo revelation. In matters of this kind, however, science is the arbiter which the world will accept, and it is in vain for the adherents of obsolete theories to attempt to push her aside. It being, however, our present purpose to look a little after the Devil, we will waive a further consideration of the subject at present.

As mankind made further advances in the domain of intelligence and reason, he also accepted wider views of the good and bad principles in nature; and different nations elaborated settled opinions as to the nature of evil. Thus the theologies and the mythologies of the olden times gradually emerged from the primitive, crude mental condition of the race. We will briefly glance at some of the more prominent nationalities and their evil deities and devils.

In India, that cradle-land of theology and religious superstition, was gotten up thousands of years ago, a trinity, consisting of Brahma, Vishnou and Siva—the Creator, the Preserver, and the Destroyer. The third personage in this trinity, if not really a devil, was the destructive element and the cause of death and disorganization. It is needless to say here, that this trinity was believed in long anterior to the one adopt

ed in connection with the Jewish God, known as the Christian trinity, but such is the fact.

The Hindoos also believed in a "legion of Evil Spirits, called Rakshasas, who had a prince named Ravana; also in numerous classes of good and evil spirits, called Sooras and Assooras, which they believed to be step-brothers in perpetual hostility, to illustrate the supposed antagonism between spirit and matter. Wicked spirits were generally described as giants, and were often said to have a great serpent for their leader. They were continually aiming to do injury to mankind, and fought desperate battles with Indra and his Spirits of Light. They would have taken his Paradise by storm, and subverted the whole order of the Universe, if Brahma had not sent Vishnou to circumvent their plans. To perform this mission successfully, he assumed various forms at different times, and was twice incarnated in a human body and dwelt among mortals"—another instance, showing that a later mythology was able to appropriate an idea, however fallacious its origin.

The worshipers of Siva believed he had numerous wives according to his various titles in the multifarious departments of distinction or change. Under the name of Iswaras he was wedded to Isa, supposed to represent Nature, which, in all languages, is metaphorically called *she*. As changer of the seasons and promoter of germination, he was united to Parvati, Goddess of Illusions and Enchantments. As Time, the Destroyer, his mate was the dark goddess, Cali, with four hands full of deadly weapons, a necklace of human skulls, and a girdle of slaughtered giant's hands. Thus, like the numerous gods and devils who

have succeeded him, we see he had a special fondness for females.

There was early in India a universal belief in evil spirits of various ranks and degrees of power, from gigantic demons, who attack the orbs of light, down to the malicious little Pucks who delight in small mischief. These were supposed to enter the minds of men, producing bad thoughts and criminal actions, and also to take possession of the body, producing insanity, fits and all manner of diseases. It was supposed they could be cast out only by some form of holy words, pronounced by a priest, with duly prescribed ceremonies.

The Egyptians, vieing in antiquity with the Hindus, had also their evil spirit or devil. His name was Typho, and he was the brother of the god Osiris, who was for a long time the principal deity of that ancient nation of literature, theology and art.

It is not a little curious that, in all the mythologies of the world, the god and the devil have been closely connected by the ties of consanguinity. In India the creating and destroying principles were united in the same personage. In Egypt the beneficent and destructive gods were twin-brothers. In Persia, Ormuzd, the King of Light, and Ahriman or Ahrimanes, the Prince of Darkness, both emanated from the Eternal One. In the Grecian and Roman mythologies, Pluto was the son of a god, as were also Vulcan and Pan. In the Christian mythology, the Devil, if not the offspring of God, was of his direct creation, an honorable member of his household, and was for a long time on the most intimate terms with him.

In the ancient Persian mythology, the evil spirit, Ahriman, became jealous of the first-born. In con-

sequence of his pride and envy, the Eternal One condemned him to remain three thousand years in the dark realm of shadows, where no ray of light could penetrate. During this time Ormuzd created the firmament, the heavenly orbs and the celestial spirits without the knowledge of his unfortunate brother Ahriman. When the latter had served out his time in darkness and returned, the dazzling beauty revived his old feeling of envy, and he resolved to compete with Ormuzd in everything. He created seven spirits, called arch-devs, in opposition to an equal number of good spirits in the service of Ormuzd, and placed them on the seven planets to substitute evil in place of good. He also created twenty-eight spirits, called Devs, to counteract the good Izedes, by spreading all manner of disorder and distress. The most powerful and pernicious of these was an impure serpent, with two feet, named Ashmogh. He subsequently produced a crowd of genii to oppose the beneficent work of the Fervers, the good angels in the employ of Ormuzd. Thus the contest became violent and continued.

Ormuzd, to arrest the increase of evil, made an egg containing kindly spirits, and Ahriman, to equal him, made one containing evil spirits, and then break them together, thus liberating the good and bad spirits to engage in eternal conflict. Ahriman also made the wolves and tigers, and serpents and venomous insects to annoy the good. By eating a certain kind of fruit, he transformed himself into a serpent and went gliding upon the earth to tempt human beings. His devils entered the bodies of men and women and produced all manner of diseases, and also sensuality, falsehood, slander and revenge. Into every part of

the world they introduced discord and death. When Ormuzd tried to lead his hosts against Ahriman, they deserted him and joined the enemy, thus enabling evil to gain and hold the ascendancy on the earth for three thousand years.

Here we see a very fair prototype for the later ideas of *Evilology* which prevailed in the world, and the word Dev only needed the addition of two letters to give us our own illustrious Devil.

In the Grecian and Roman mythology, the powers of evil were not concentrated in one individual, but the honors were divided among a number. Hades or Pluto reigned in a dismal, subteranean, sulphureous region, and wore a stern, gloomy countenance, and presided over deaths and funerals. He was so much of a monster no one of the goddesses was willing to take him for a partner, so one fine day he stole upon earth and kidnapped the beautiful Proserpine, carried her off in his chariot to hell and forced her to become his wife and the queen of the infernal regions.

The Fates and Furies were attendants upon Pluto, and assisted him in the diabolical business he had in hand. Charon was an old decrepit, long-bearded fellow, and was the ferryman of hell. He waited patiently to carry over the souls of the dead, which came flocking to him promiscuously and in troops, but was particular to collect the fare from each. The monsters at the entrance of hell were those fatal evils which bring destruction and death upon mankind, and by which the inhabitants of the infernal regions were constantly augmented; these evils were care, sorrow, disease, old age, fright, famine, want; labor, sting of conscience, fire, fraud, strife, war, and death. Cerberus must not be forgotten; he was a

dog with three heads, and whose body was covered in a terrible manner with snakes instead of hair. He was the porter of hell and was begotten by Typhon.

Of the heathen nations and pagan systems of religions, all had their devils and evil spirits. But we must not dwell too long upon the devils of heathenism; our principal business is with the Devil of the Christian mythology, and to him we must now pay our particular respects. We must not suffer the ideal devils of olden times to deprive this equally mythical character of his due share of attention.

As every principal system of religion has found a necessity for a Devil, as an adversary and an antagonist to the all-ruling power of good, so Christianity must needs follow suit, and it was perhaps, fortunate for the founders of the system, that inasmuch as their original inventive powers seemed not to be of the highest order, that they were able to find plenty of models of devils already at hand, as well as all the other pagan dogmas of which the Christian system is composed and which they so freely appropriated.

The Hebrews had a very indefinite idea of the Devil, and Moses himself threw but a small amount of light upon this dark subject. Is it not a little curious that the word Devil is not mentioned once in the Jewish Bible. The word *Devils* is used four times (Lev. xvii. 7. Deut. xxxii. 17. 2 Chron. xi. 15. and Ps. cvi. 37. but means simply evil spirits or idols, and not the old archfiend, and eternal adversary of the Almighty who was especially discovered after the Old Testament was written and of which Christians are in such perpetual terror.

It is an important fact also that the name "Satan," another prominent name for the Devil, is used but five

times in the Old Testament—twice in the book of Job, once in 1 Chron. xxi. 1, in Ps. cvi. 6, and Zach. iii. 9. Except in Job, neither passage alludes to the Christian Devil, but simply implies an adversary and not a personal being. The first is the meaning of the original Hebrew word. In Chronicles it says Satan provoked David to number the people. In narrating the same occurrence in Kings, an earlier history, it says: “*God moved him to number the people,*” so as both passages must be true, it follows that both beings are one, and that at all events, it was not the Christian Devil that was meant.

Before we proceed farther in this interesting history, it will perhaps be well to give the various names by which his Infernal Highness is known, so that there may be no possible doubt as to whom we have under consideration. Among the titles accorded in the Bible to this distinguished personage are, *Serpent, The Old Serpent, Satan, Devil, Lying Spirit, Lucifer, Son of the Morning, Prince of Darkness, Prince of the Power of the Air, The Adversary, The Tempter, The Accuser, Angel of the Bottomless Pit, Angel of Light, Mammon, Belial, Beelzebub, The Enemy, The Evil One, Legion, The Foul Spirit, The Unclean Spirit, The God of this World, The Great Red Dragon, Abaddon, Apollyon, The Destroyer, etc., etc.* In outside circles he has a few additional names, some of which occur to us at this moment, and we will mention them. *Zamiel, The Archfiend, Asmodeus, Mephistopheles, His Satanic Majesty, Old Nick, Old Split-foot, The Old Gentleman, The Old Scratch, The Deuce, The Dickens, Old Horny, Old Harry, Prince of Brimstone, King of the Nether Regions, The Old Boy, etc., etc.* Here is certainly an array of names quite sufficient for one poor Devil, and

if he could get anything for them, he might sell a score or two of them and have plenty left.

His Imperial Lowness is first introduced to us in the Bible story in the Garden of Eden, as a precocious snake who could stand erect on the tip of his tail and talk human language so artistically as to persuade, in about fifteen minutes, the most perfect woman that ever breathed, and right fresh from the hands of her maker, to eat a fine looking specimen of apple from the workshop and the same workman, but under whose fair skin there was poison and damnation enough to perpetually curse countless millions of human beings who for thousands of years succeeded her. That was indeed a villainous but cunning old snake to thus completely thwart the King of Heaven, the Eternal God, of all knowledge and power, and the Maker and Ruler of Heaven and Earth; and it was a most pernicious and deadly kind of fruit that could, by simply being masticated by our grandmother, thus inexorably damn to hopeless, perpetual and excruciating torture countless quintillions of her offspring. Why did God ever make such a snake? Why did he ever make such an apple? Why did he ever make such a woman? Why should he have created the possibilities for such a terrible catastrophe? How could he have made such an egregious blunder? Who is able to answer these momentous questions? It is a painful subject to dwell upon, and let us leave it at once.

There is consolation in knowing (though it is rather inadequate to the occasion) that the old serpent who thus defeated God, and ruined the world by one master-stroke of cunning, was condemned to crawl on his belly, to eat dust, and to have the organs of speech

taken from him. And we are glad to be able to state to you on this occasion that the old serpent has never stood on his tail nor spoken a word since he performed that apple trick. We fear, however, he has not observed the sentence about eating dust. No naturalist, no snake hunter, nor snake charmer has in these six thousand years ever caught a snake eating dust, but they have frequently been detected in swallowing frogs, toads, mice, birds, etc., and it has been observed, too, that this villainous beast always insists upon taking his food alive. We would be willing to sign a petition to the high court of heaven that this vile enemy of God and man be made to abide by the original sentence and eat nothing but dust.

Some have had the audacity, or the hardihood, to doubt whether this snake that so early engaged in the apple business and thus cornered the market, was identically the same Devil who afterwards entered into a speculation with God in the matter of Job, the putting of his children to death, killing off all his live stock and covering him from head to foot with the most terrible boils that was ever heard of, and the same muscular Devil, who, on a later occasion transported the Son of God to the top of a very high mountain and also to the highest pinnacle of the temple; but our reliable, disinterested clergymen, who were better posted in all matters pertaining to the Devil, than any of the rest of us, assure us in the most unmistakable manner that such is the fact, and we are not at liberty to doubt them.

It is to be regretted that, though the devilish snake was doomed to crawl on the face of the earth and not to speak a loud word from that time forth, still matters did not move smoothly between God and

man. Although the serpent was placed at such great disadvantage, he seemed to still have power enough to pervert the whole human race and to alienate them from God to such a degree, that he got very sick of the enterprise und heartily wished he had never undertaken it. He saw no way out of the muddle he had gotten into. except to drown the entire human race and all the animal kingdom, save the fishes and one man and his family. These were heroic measures, truly, but the case was desperate. Mankind was rapidly going to the Devil any way, and he decided to send them all by water.

It must have been an interesting sight to those old antediluvians who had lived to the mature age of nine hundred years and over, to see the animals gathing from all quarters of the earth, of however diverse nature and characteristics, fling into the Ark two by two, wolves and lambs, tigers and kids, hawks and chickens, turkeys and grasshoppers, all in the most fraternal and amicable manner, disposing of themselves in the Ark and stowing themselves away like cord-wood, and waiting for God to shut them in, in pitch darkness, there to remain some thirteen months. It is presumable the serpent or the Devil—whichever he may have been—was shrewd enough to get into the ark before the door was closed, for we see that the serpent still lives and that the Devil has been in a flourishing condition ever since.

Could he have been drowned beyond all power of resuscitation, we could have been better reconciled to the merciless drowning of the lambs, the kittens, the fawns, the cows, the horses, the camels, the Guinea-pigs, the squirrels, the larks, the mocking-birds, the bob-o-links, the honey-bees and the butterflies, none

of which had done any wrong, so far as we are informed; had the Devil been drowned, we could have submitted to the necessary loss of life on the other hand; but to realize that they were all drowned, and he kept alive, excites our extreme indignation.

It is to be further regretted, that this immense outlay of life and treasure resulted in so little benefit to either God or man, for we are expressly informed that the world went on just as bad after, as before. The Devil still ruled the hearts of men, thus showing himself, as he has on many other occasions, the smarter of the two.

Although very little is said of the Devil for some hundreds of years after that extensive freshet, we are not to suppose he was asleep or idle. He is said ever to be on the alert, and to let no opportunity pass where he can "turn an honest penny," or to do any little job in his line of business. Judging from the history of the events occurring between the flood and Job's time, and the amount of butchery and killing and the various other crimes committed by God's peculiar people, as well as the rest of the world, we may well suppose he was steadily improving the golden moments as they passed.

Under the name of Satan, the Devil is prominently brought to our notice in the book of Job, and he is there represented as a very respectable gentleman—vastly improved in character and circumstances from the time, when in the garden of Eden he was cursed to crawl upon his belly all the days of his life. At the time of that cursing, it may be supposed God had the utmost contempt for him, and despised him above all living beings; but when he is introduced to us in Job, there seems to be great cordiality between

the two, we are led to suppose that the Devil was the Son of God, or at least a close and intimate friend. On "a day when the children of God came to present themselves before the Lord, that Satan came also among them" (Job. i. 6). The Lord saluted him in a friendly manner, and asked him whence he came. Satan answered: "From going to and fro in the earth, and from walking up and down in it." Then the Lord asked him: "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" Satan answered this question in a true Yankee fashion, by asking another: "Dost Job fear God for nought? Hast not thou made a hedge about him, about his house, and about all that he has on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. Put forth thy hand now and touch all that he hath, and he will curse thee to thy face." To this banter the Lord, with much magnanimity towards the Devil, (more, surely, than to the good man Job,) said: "Behold, all that he hath is in thy power; only upon himself put not forth thy hand." Upon this Satan took his leave, to enter upon the work of depriving the good man of his wealth, according to God's suggestion.

This interview and conversation between God and the Devil suggests a few thoughts. First. As to the sons of God: who were they? Where did they come from? How many sons had he? Who were their mothers? Were they legitimate or illegitimate? What was their occupation? Where did they go to? Were they divine or human, or half and half? Was Satan one of them? Where are they at the present time?

Second. How is it that the Lord, who is omniscient and sees and knows all things, should be under the necessity of asking the Devil where he came from? Is he not expected to know where everybody is at all times, especially his arch-enemy, who is constantly working against him? If God is everywhere present, and his all-seeing eye is always open, how is it, if Satan was constantly walking up and down the earth, that God did not sometimes meet him? It would seem that Satan was an excellent traveler, and was looking after the affairs of men better than God was.

Third. While it must be set down as rather of a cruel and dishonorable business for God and the Devil to thus plot against a righteous man like Job who had discharged his duty in all respects, that from the account, the ignominy and dishonor of the transaction attaches equally to the two; in fact, God would seem to be the most culpable, for it was he who first called the Devil's attention to the man Job, and it was he who commissioned the Devil to despoil him.

Fourth. It is painful to read the account that follows; how thoroughly Satan executed the commission he had received, and how the heart of good old Job was made sore by the loss of his oxen, his sheep, his camels, his servants, and finally his sons and daughters. It is no wonder that in his great grief he arose and tore his mantle. Had he torn it into shreds, no one could have blamed him. But he endured it all manfully, and neither cursed nor blamed. It would seem that even the Devil's heart ought to have been touched by the good old man's afflictions, and the noble resignation with which he bore them, that he

would have ceased his persecutions. We must say in all the foul deeds that are laid to the Devil, this is really the meanest of any that is proved against him. Such ignoble conduct cannot be excused even in a devil. We must remember however, that God had given his consent to it all, and knew all about it. Whatever dishonor the Devil gained in that nefarious business, God must share with him.

It seems, further along, that the sons of God came together to hold another re-union and Satan came also to present himself before the Lord as before, when God and he had another conversation about the afflicted Job. God asked him again where he came from and received the same answer as before. He asked the Devil again what he thought of Job, and admitted that the Devil had induced him to bring afflictions upon the poor old man without the slightest cause. The Devil's answer was much as before; "Skin for skin; yea, all that a man hath will he give for his life. Put forth thy hand now, and touch his bone and his flesh and he will curse thee to thy face." Then said God, "Behold, he is in thy hand; but save his life." He virtually said, do what you please with the old man; afflict him and torment him as much as you like, so that you don't quite take his life. Upon this the Devil again took his departure to carry out this new commission. Then follows the recital of the bodily sufferings that were visited upon that patient, good man in the shape of boils all over his body from the crown of his head to the soles of his feet.

Any person who has had a good sized boil on any part of the body, well knows the sufferings it produces. No boil has ever yet found the right place to

locate to be out of the way. One boil has always been found sufficient at a time; we never saw a person who wished two at once. One was quite all he wished to attend to. But think of a poor victim being covered, all over from head to foot. Just think of the intense pain and anguish they must produce when coming to a head; and when they got to running what a time the poor man must have had. We pity him now, from the bottom of our heart. Of all the sufferings poor mortals have ever been afflicted with, we can imagine nothing worse; and to be kept up so long. O, Dear! it is a painful subject and we cannot dwell upon it longer. How a decent Devil or a good God could stand by and thus wantonly afflict a poor, hapless mortal, has always been a mystery to us. For the credit and good name of God and the Devil both, we have always wished that the picture here presented was overdrawn. We would much rather that the writer of the drama or story had misstated the facts, than to think them truly given. If it is a fact that the whole human family are in the hands of such a God and such a Devil, we would call upon the angels to pity and weep.

After this discreditable piece of business but little is said about the Devil in the older part of the Bible.

Although God's chosen people seemed at all times to be very full of the Devil, his name is seldom mentioned till we reach the New Testament, and then the Devil is served up in almost every conceivable style. At one time he tempts God, or the Son of God—as you choose—another time he takes him to the pinnacle of the temple; again he conveys him to the top of a very high mountain where he shows him all the kingdoms on both sides of the globe; (we have thought

no one but a Devil could perform this difficult feat); then he gets into a great many different persons; one was the wild man among the tombs. If the imp was big enough and strong enough to carry a god or a man around it would seem singular how he could get into a person. In the wild man alluded to, he seems to have entered very extensively, for when he came out there was enough of him to occupy two thousand swine. Whether there were two thousand of the devils that got into the man, or whether he divided up into two thousand parts when he entered the swine has not yet been settled. Seven of him, or seven of some devils, seem to have got into Mary Magdalene, but how they could make themselves comfortable in such a locality is a little mysterious. Jesus, however, made them come out; in fact he made short work of dislodging devils. If he possessed such power over them it seems very strange why he did not utterly demolish them, destroy them, or any way to get rid of them.

If Jesus left his bright, happy home in heaven to come down to this gloomy world of ours to make human beings happy, why did he not with one blow, kill the Devil, the cause of all the evil and trouble the world has ever known? This would have been a work worthy of a God indeed, and vastly more effective than simply dying on the cross. If, however, God wished to have a Devil in the first place, and saw fit to make him, he probably has his reasons for preserving his life.

It is a debatable question whether the Devil is not a very serviceable being to God, and whether there is not a kind of partnership between them. In the case of Job, they seemed to operate in a joint interest and

by mutual consent. In the interviews between Jesus and the Devil, there seemed to be no marked ill-will. They passed considerable time in each other's society. In fact, is not the Devil a very important factor in the grand scheme of salvation and in eternal punishment, which Christ taught, and which he came to inaugurate? His giving up his life as an atonement for the world, is said to be the most sublime and god-like act ever performed; but how could it have been played without the Devil? Who else but the Devil could have incited Herod, the High Priests, Pontius Pilate, and the Roman soldiers, to perform their essential parts? Who but he could have inspired Judas? Without the Devil and Judas, how could the grand work have been accomplished?

Is not the Devil entitled to a very large share of gratitude from the human family, for the indispensable part he performed in this grandest and sublimest scheme of salvation which God or man ever devised—if it *is* of such a character?

Is not the Devil also most essential to God in other directions? In his divine and benevolent scheme of punishing his poor, fallible creatures to the latest moments of eternity for misbehaving or misbelieving, who could carry out his kind intentions so faithfully as the Devil? What other being could be induced to attend to the nether regions of fire and brimstone, remaining patiently in that super-heated locality to pitch and punch into the burning lake, for unknown millions of years, countless billions of poor human wretches who had no hand in bringing themselves into existence?

Who else but the Devil could be found who would carry out and execute so fully, God's beneficent and

deific designs in this direction? It would seem that God is under a debt of gratitude to the Prince of Brimstone, that he can never fully repay. It would seem to be wrong in any one, to seek to defraud the Devil out of the honors, emoluments or profits, resulting to the firm, of which he is so distinguished a member.

In view of all this, we are sometimes sadly pained to hear his August Highness, (or lowness) so berated and abused, as he frequently is, by those who count themselves special servants of God. There never was an unfortunate being so slandered, maligned and vilified on all occasions and in all places, as this same Devil. He is accused of doing, or inciting every cruel, ignoble criminal, low, mean, dirty act, that has ever been committed by God or man. He is denounced in the most vehement terms, as the great and persistent enemy to God and all that is good. It is laid to his charge that he is constantly lying in ambush, seeking to waylay, seduce, entice, and then destroy every son and daughter of humanity. It would require volumes to contain a tithe of the numerous and reiterated indictments of this kind that have daily and hourly been brought against the poor Devil, by clergymen, and other pious, godly persons. The charges are grave, but are they true?

Let us spend a moment in looking up his record, to see if it bears out these terrible charges. He has, times without number, been denounced as a liar, and has a million times been called the "father of liars." Is it so? Has he been such an inveterate liar? When did he lie so much? When did he lie at all? It has been charged upon him by many thousands of divines, that he lied to our poor old grandmother Eve, in that

little affair about the apple; but was it so? God told Adam, that on the day he ate of the fruit, he should surely die, but the Devil came along in the convenient and fascinating form of a snake, and told Eve that though she ate of the fruit, she should not surely die; but her eyes should be opened; and she should be as gods, knowing good and evil. Well, Eve and her "old man" ate of the fruit and they did not die that day, but lived nine hundred years afterwards; and their eyes were opened, so they discovered their nakedness which they had not before ascertained. When the Lord came down, in the cool of the day, to walk in the garden, and discovered man had got his eyes open he became very angry and stated the matter thus: "Behold, the man is become as one of us, to know good and evil, and now lest he put forth his hand, and take also of the tree of life and eat and live forever;" therefore the Lord in his anger turned him out of the garden, and made him go to work for a living. Now, who lied in this business? If there was a lie out, who told it? It seems God's anger was aroused, not because man was to die on ~~the~~ day that he ate the apple, but that his eyes had become opened to know good and evil, and his fears were excited lest he *should* eat of the tree of life and thus live forever. Who, we ask, told the lie? It surely was not the Devil. Every word he said was strictly true.

We stand here now to defend the Devil against the base charges that have been so persistently made against him, and we fearlessly assert that it cannot be proven that he has ever told a lie from the time of the apple, till now; and we assert, too, that there is not a priest on the face of the earth, can show that he has. An unfair effort has been made to prove him guilty of

a lie at the time he took Jesus up on that high mountain and showed him all the kingdoms of the earth, and offered them to him, if he would worship him; but there was no lie in the matter; he did not say anything that was false. He simply offered the kingdoms aforesaid to Jesus, upon certain conditions. It is claimed that he proposed to give to Jesus what did not belong to him. Another error; there was a flaw in the title. In one place it says: "The earth is the Lord's and the fullness thereof," and in another, the Devil is called "the prince of this world," implying that he also had just claims to the property; and besides, according to the rules of war and the laws of nations, the earth belonged to him by virtue of conquest; and when he had so long had undisputed possession of it, he would at least, seem to have acquired title enough, at all events, to execute a quit-claim deed; and we have no authority to suppose he intended to do anything more. So another charge, that the Devil lied, proves to be itself a lie. Now let some one show when he absolutely *did* lie. It is easy to call him a liar, but let it be *proved*, if it is true. It can't be done. But with his antagonist, we are sorry to say, it is otherwise; for in his own word he admits he sent lying spirits and put lying words in the mouths of his prophets to deceive a king, and very numerous cases can be cited where he made misrepresentations, and where he also made promises that were never performed. Who, then, we ask again, is the liar?

The Devil is also grossly charged with malice, cruelty and great injustice to the human race; but we raise our voice on this occasion and say these charges are false—basely false. He has never stolen, he has never robbed, he has never murdered, and we defy any

clergyman in the land to show that he has. His opponent, of whom it is claimed, he is all goodness and excellence, very frequently sent his people out on stealing and robbing expeditions; and there would be no trouble in citing many scores of cases where God authorized his chosen ones to despoil their neighbors and take away, forcibly, or by deception their most valuable property, and many times while doing this to slay, murder and slaughter countless thousands of men, women and children. It will be easy to show by God's own book where he has taken the lives of almost countless thousands of human beings, and often upon the most trival pretexts, sometimes 5,000, 10,000, 20,000, 50,000, 70,000, and, yes, 670,000 at a time, as with Pharaoh and his hosts in the Red Sea; but we assert here to-day, and without fear of contradiction, that the Devil, with all the power that has been assigned to him to defeat God and to rule the entire world, has never taken the life of a single human being. (Here is a striking contrast, indeed!)

On the other hand he has shown himself to be a true friend to the human race in innumerable instances. At the start, in the garden, as we have just seen, his object was to do our first parents a favor—to open their eyes to discern good and evil—to give them knowledge, and for this very reason God was angry. And, if we can take the words of priests, bishops and divines in all ages of Christendom as true, the Devil has been the source of knowledge, intelligence, education, science, inventions and all the improvements in the arts and mechanics that the world has made. We have no account of God's ever teaching any science to man—neither astronomy, geology, chemistry, mathematics, natural history or philosophy.

And when he incarnated himself and lived thirty years in that condition on the earth, did he teach a single science? Did he get up a single new invention? Did he teach the alphabet even to a single child? Did he open a school anywhere, or write a book or a letter? We have no account that he did.

But how is it in this respect with the Devil? Why, he has been credited by Christians themselves, as being the originator and foster-father of all the education and knowledge the world has to-day. When Copernicus and Galileo discovered that the earth is a round ball, that it revolves upon its own axis every twenty-four hours, and that it courses round the sun every three hundred and sixty-five days—facts which every schoolboy now understands—the highest Christian authorities in the world denounced it as the work of the Devil, and Martin Luther, even called Copernicus an “old fool” for making such a statement. Those Christians knew that neither God nor his Son, nor his prophets, nor his priests knew anything about these things, and had never said a word about them, and they very naturally concluded that this knowledge came from the Devil, and for this reason they persecuted those early scientists, and sought their lives; they either drove them from their country or shut them up in the Inquisition and tortured them till one of them—Galileo—was compelled to denounce the great truths he had uttered; but the old man, though he soon died, was able to reiterate the grand discoveries he had made.

The art of printing, too, has been attributed to the Devil, time and time again. Guttenburg and Faust, when they invented the art, were denounced as being in league with him. Leading bishops and priests of

the Christian Church but a few centuries ago, did all they could to suppress and keep back the art of printing. They saw in it the facilities for conveying intelligence to the masses, and that it was calculated to lessen their hold upon them, and hence they fought it bitterly. They knew that God, neither direct, nor through any special agents, priests or prophets, ever did a thing or said a word about the printing press, and it was very easy for them to come to the conclusion that it was the work of the Devil.

In the same way all the succeeding inventions, innovations and discoveries that have been made, have successively been attributed to the Devil. In this category may be mentioned the steam engine, lightning rods, the telegraph, rail roads, reaping machines, sewing machines, friction matches, and thousands of other inventions, that have been denounced as the Devil's contrivances. Even the pious Christians in Scotland, persistently fought the use of the fanning mill for cleaning their oats, their rye and their beans, because it was the Devil's wind, and they would have nothing to do with it. These godly souls well knew that their Deity, and none of his self-constituted servants had ever brought any of these inventions to the knowledge of men, and they knew not who else to attribute them to, save the Devil. If he is the author of all the grand improvements, inventions and sciences, the world owes him vastly more than it will ever be able to pay.

In the matter of good nature, equanimity of temper, geniality and kindness, the Devil compares most favorably with his competitor aforesaid; while God from time immemorial, has evinced striking traits of passion, anger, changeableness, irascibility

malice, revenge, ferocity, vindictiveness, fickleness, falseness, and all the accompanying traits, the Devil has been remarkably free from them all. We have no authentic account of his ever getting mad, of his flying into a rage, of his showing malice, of his being vindictive or cruel, of his ever hurting any body; or in short, of his being guilty of any conduct unbecoming a well-disposed, good-natured, genial, gentlemanly Devil.

On the ground of sexual excesses, we think we can point to the Devil with a great amount of pride. In this direction he has certainly acquitted himself with a great deal of credit. If he has had his little weaknesses in this direction, he has also had the good sense, or the shrewdness to not be caught at it, and he has not lauded his exploits in this line, abroad. While God has had numerous sons, who came together from different parts of the world, though it is not known who their mothers were or that he ever was married or had a wife. Though he held clandestine sexual intercourse with a young, dark-haired, modest Jewess, and though he directed his servants on many occasions to engage in the sexual relation, and though his servants, the prophets, the popes, the cardinals, the bishops, the priests, elders, preachers and ministers of all stripes and sects, have distinguished themselves in a remarkable degree, in this illicit business; we are proud to say that there is not a single instance where any such conduct can be proved upon the Devil. So far as can be shown, he has been a paragon of virtue and continence. O; dear! if there could have been less god, and more devil in the world, how much better it would have been for the human race, and how many criminal and "dirty scrapes," it would have saved

our pious clergymen, who, right round here among us, and in every direction in which we turn our eyes, in all parts of the country, are so often dragged down in disgrace and are compelled to defend themselves in courts of justice and at a heavy expense, against the well-proven charges of sexual sins. How much better too, it would be for the younger sisters in the Church, and the bewitching damsels in every department of life.

Yet this amiable, virtuous Devil is still abused, belied and vilified by those who in the scale of morality and purity of character are far beneath him. They still accuse him of every crime in the calendar when it cannot be shown that he has ever committed a single one of them. Herein the the benignity and great excellence of his character is strikingly manifested; though he was oppressed and afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth," and who, "when he was reviled, reviled not again; when he suffered threatened not." For this reason we feel that it is incumbent upon us to stand up here before you and say a word in his defense. He is too modest, or too peaceful to strike back when he is smitten, even to uphold his own innocence. Can it be possible that a being possessing these remarkable characteristics is really so bad as he is represented by his maligners and the source of all the wrongs and evils in existence?

In point of ability, shrewdness, generalship, power and success he also compares most favorably with his author and maker. Take into consideration that the Devil was only a creature of the Creator, to begin

with, that he labored under the great disadvantage of commencing business as a snake; that he was subjected to extreme ignominy and degradation, that he has ever been hated, shunned and despised, that he had an Almighty God for a competitor, and it must be admitted that he has held his own in the world remarkably well.

After he was cursed, some six thousand years ago to perpetually crawl on his belly and eat dust, it was but a few generations before he had the entire world of mankind under his control, with the exception of a very small number. So full and general had his power become that his antagonist, in order to gain an advantage over him, resorted to the terrible necessity of drowning the whole world. This expedient, however, seemed to cripple the Devil in a very slight degree; his rule in the earth was soon as powerful as ever, and for thousands of years he was able to trouble his antagonist excessively.

To such a strait was God driven through the machinations of this enterprising and industrious Devil, and so great was the danger that the whole world would follow after him, and be utterly lost to its maker, he was at length compelled to come down from heaven and be incarnated—a human being for thirty years and then die ignominiously on the cross. Notwithstanding this, and the fact that for eighteen hundred years he has had a great number of priests of all kinds and qualities, to assist him in fighting the Devil, and though the most severe measures—the stake, the scaffold, the beheading-axe and block, the rack, the torture-wheel and hundreds of other pious and cruel inventions for inflicting pain and taking life, to say nothing of long continued and desolating Christian

wars, the Devil has kept right along in the even tenor of his way, constantly gaining upon his antagonist and bringing the world more and more under his influence and control.

If success is the measure of power, the Devil must be set down as far more powerful than his opponent, for in taking the whole world together he has twenty faithful followers, where God has one; and any Christian clergyman will tell you that nearly the whole world is to-day led by his Satanic Majesty. That he is smart, powerful and great, who can for a moment doubt?

It is amusing to observe the different ways in which the Devil is pictured and presented to mankind, and how many forms he is made to assume. The Bible picture, as we have seen, is quite varied—sometimes a snake, sometimes a noble, manly fellow, who congregated with the sons of God, and held friendly converse with God himself; and sometimes an imp of darkness, sneaking around to crawl into some unfortunate human being; sometimes a muscular athlete capable of carrying a God through the air and transporting him from place to place; sometimes a hideous monster with the skin of a goat, horns on his head, a cloven foot and a long tail; sometimes an affable, pleasant, engaging gentleman, and sometimes a red fiery dragon of hideous mien.

Milton saw him as a tall, majestic, imperious personage, possessing dignity, eloquence and a massive intellect. He thus describes him, after his expulsion from heaven, as he lay prostrate upon the surface of the burning lake, as he just began to recover from the stunning shock of his tremendous fall, and had been holding converse with his fellows :

" He scarce had ceased, when the superior fiend
 Was moving towards the shore; his ponderous shield,
 Etherial temper, massy, large, and round,
 Behind him cast; the broad circumference
 Hung on his shoulders like the moon, whose orb
 Through optic glass the Tuscan artist views
 At evening from the top of Fesole,
 Or in Valdarno, to descry new lands,
 Rivers, or mountains, on her spotty globe.
 His spear, (to equal which the tallest pine
 Hewn on Norwegian hills, to be the mast
 Of some great Admiral, were but a wand.)
 He walked with, to support uneasy steps
 Over the burning marle (not like those
 Steps on heaven's azure!) and the torrid clime
 Smote on him sore besides, vaulted with fire."

To arouse his fallen and stupified companions to life
 and action, he thus addressed them:

" Princes, Potentates,
 Warriors, the flower of heaven! once yours, now lost,
 If such astonishment as this can seize
 Eternal spirits; or have ye chosen this place
 After the toil of battle to repose
 Your wearied virtue, for the ease you find
 To slumber here, as in the vales of heaven?
 Or in this abject posture have ye sworn
 To adore the Conqueror? who now beholds
 Cherub and Seraph rolling in the flood;
 With scatter'd arms and ensigns; till anon
 His swift pursuers from heaven's-gates discern
 The advantage, and descending tread us down
 Thus drooping; or with linked thunderbolts
 Transfix us to the bottom of this gulf.
 Awake, arise, or be forever fallen!"

Byron, in his poem, *CAIN*, makes Lucifer thus dis-
 course to Cain:

“ I tempt none,

Save with the truth ; was not the tree, the tree
Of knowledge? and was not the tree of life
Still fruitful? Did I bid her pluck them not?
Did I plant things prohibited
Within the reach of beings innocent, and curious
By their own innocence? I would have made ye
Gods ; and even he who thrust ye forth, so thrust ye
Because “ ye should not eat the fruits of life,
And become God as we.” Were those his words?

And again, he speaks as follows:

“ No! by heaven, which He
Holds, and the abyss, and the immensity
Of worlds and life, which I hold with him—No!
I have a victor—true ; but no superior.
Homage He has from all—but none from me:
I battle it against him, as I battled
In highest heaven. Through all eternity,
And the unfathomable gulfs of Hades,
And the interminable realms of space
And the infinity of the endless ages,
All, all will I dispute! And world by world,
And star by star, and Universe by Universe,
Shall tremble in the balance, till the great
Conflict shall cease, if ever it shall cease,
Which it ne’er shall, till he or I be quenched!
And what can quench our immortality,
Of mutual and irrevocable hate?
He as a conqueror will call the conquered
Evil; but what will be the *good* he gives?
Were I the victor, *his* works would be deem’d
The only evil ones. And you, ye new
And scarce born mortals, what have been his gifts
To you already, in your little world?
CAIN.—But few: and some of those but bitter.
LUCIFER,— Back
With me, then, to thine earth, and try the rest
Of his celestial boons to you and yours.
Evil and good are things in their own essence,

And not made good or evil by the giver ;
 But if he gives you good—so call him ; if
 Evil springs from *him*, do not name it *mine*—
 Till ye know better its true fount ; and judge
 Not by words, though of spirits, but the fruits
 Of your existence, such as it must be.

One good gift has the fatal apple given—
 Your *reason*;—let it not be over-swayed
 By tyrannous threats to force you into faith
 'Gainst all external sense and inward feeling,
 Think and endure,—and form an inner world
 In your own bosom—where the outward fails ;
 So shall you nearer be the spiritual
 Nature, and war triumphant with your own."

We would like to quote what other poets have said of the Devil, and what words they have put into his mouth, but time will not permit. We must hasten on. The Devil has truly been a most prolific theme in this world of ours, and in connection with his sulphurous abode, the cause of unutterable terror, anguish, grief and woe. No subject has been so much and so often discussed, and none has produced a greater amount of misery. Volumes have been written of him, and salaried priests have descanted upon his nature and attributes, and millions of sermons and harrangues have been delivered, about the august personage under consideration. Our attention, within a few days, was called to a large number of antique books, in one of our Broadway bookstores, pertaining to the Devil, some of them being two and three hundred years old. So large was the list, that it was deemed necessary to issue a catalogue containing their titles and descriptions, and itself is a book of perhaps forty pages. Some of the works were written in a humorous and satirical vein, but the larger portion of

them most serious, giving elaborately the character and maliciousness of his Sulphurous Majesty, and his connection with God's plans and purposes, not failing to portray the impending danger awaiting all who listen to him. Truly did Voltaire exclaim: "Never has there been a more universal empire than that of the Devil."

Painters and picture-makers usually represent him as a horrid monster, with coarse, sardonic features, with mischief and malice depicted in his countenance; two horns upon his head, like a goat's; with a cloven hoof, like the same animal, but much larger, and with a tail much longer and larger than the goat can boast. He seems to have a great fondness for goat-meat, and all the goats in the world are consigned to his custody. That they finally do not appear among the goats, going down to his heated sulphurous regions, has been the terror and the agony of millions.

The goat idea in the make-up of the Devil was doubtless taken, in part, from the ancient Egyptian, Grecian and Roman earthly deity, Pan, who resembled a horned half-goat, and with cloven feet and the tail of a goat. He was also called Incubus, and his domain was the crude world—the earth. He was, however, full of music, and in this respect our Devil closely resembles him. It is highly probable the traditions and ideas of a Devil were borrowed from the ancient Chaldeans or Persians, in whose country the Jews were detained seventy years in captivity. Before their captivity, they had very slight ideas of the Devil, but after it the idea cropped out perceptibly, and was handed down with the dogmas of Judaism to the era of Christianity.

As so much has been written and preached by Chris-

tians about the Devil, it may be well to give a quotation or two from Christian authors concerning him and his sulphurous home. Dr. Watt's says:

“ Far in the deep, where darkness dwells,
 The land of horror and despair,
 Justice has built a dismal hell,
 And laid her stores of vengeance there.
 Eternal plagues and heavy chains,
 Tormenting racks and fiery coals,
 And darts to inflict immortal pains,
 Dyed in the blood of damned souls.
 There Satan, the first rebel, lies,
 And roars and bites his iron bands;
 In vain the rebel strives to rise,
 Crushed with the weight of both their hands.”

We cannot envy the mind capable of imagining such a horrid picture. Here is another choice bit from the Rev. Dr. Sewell, of Oxford, in his “Christian Morals”: “No sooner does the infant draw the vital air, than in consequence of it, being under the wrath of God, it is taken possession of by the Spirit of Evil. . . . We will hold, and realize and act upon the true, unfigurative, literal personality of a Spirit of Evil, tempting man, lying in wait for him, triumphing over him, hating him, going about seeking whom he may devour. On this main fact must rest the foundation of all Christian ethics.”

Baxter, in his “Call to the Unconverted,” draws some vivid pictures of the Devil and his miserable, fiery home. Our own, Jonathan Edwards, was also rich and voluminous in delineations of the Devil and the regions of the damned, but we must not enlarge in this direction. We will, however, give a single quotation from the “Course of Time,” by that orthodox Christian, Pollock:

Wide was the place,

And deep as wide, and ruinous as deep,
 Beneath I saw a lake of burning fire,
 With tempest tossed perpetually, and still
 The waves of fiery darkness, 'gainst the rocks
 Of dark damnation broke, and music made
 Of melancholly sort; and over head,
 And all around, wind warred with wind, storm howled
 To storm, and lightning, forked lightning, crossed,
 And thunder answered thunder, muttering sounds
 Of sullen wrath; and as far as sight could pierce,
 Or down descend in caves of hopeless depth,
 Through all that dungeon of unfading fire,
 I saw most miserable beings walk,
 Burning continually, yet unconsumed;
 Forever wasting, yet enduring still;
 Dying perpetually, yet never dead."

"O'er their heads a bowless cloud,
 Of indignation hung; a cloud it was
 Of thick and utter darkness, rolling, like
 An ocean, tides of livid, pitchy flame;
 With thunders charged, and lightnings ruinous,
 And red with forked vengeance, such as wounds
 The soul; and full of angry shapes of wrath,
 And eddies whirling with tumultuous fire,
 And forms of terror raving to and fro,
 And monsters, unimagined heretofore
 By guilty men in dreams before their death,
 From horrid to more horrid changing still
 In hideous movement through that stormy gulf."

Those who are fond of pictures of this kind can be pleased to their heart's content in the Christian theology of the past few centuries.

It is thought strange by many, why men of education and intelligence will continue to teach such monstrous ideas about a vindictive God, a malicious Devil, and a seething, foaming hell; but when the fact is borne in mind that in the words of the Rev. Dr. Sew-

ell, already quoted, "On this main fact must rest the foundation of all Christian ethics," the reason can be understood. This is the base on which the structure of Christian theology is builded—a vindictive God, angry with the whole human race, a villainous but subservient Devil in his employ, and a hell, of the description just given, to burn poor wretches in—and here you have the bulk of Christianity. This is the principal nourishment which these blatant and extraneous clergy for hundreds of years been have doling out to the simple children, small and large, who devoutly listen to them Sunday after Sunday, month after month and year after year.

These themes are their principal stock in trade. How could the clergy get along without a Devil or a hell? The Devil is their best friend. It is to escape his clutches that induces millions of Christian dupes to support this idle, unproductive but privileged class of priests and bishops, enabling them to dress in fine linen and broadcloth; to eat the best the land affords, to live in splendid mansions of brown-stone and pressed brick; and all without lifting a finger or soiling their hands to earn a penny of the money which they cost. Were it not for this very convenient Devil who serves them so well, they would be under the necessity of turning their attention in other directions, and devising some other, but perhaps more laborious, means of obtaining a livelihood.

Do you realize, kind Friends, what the promulgation of the repulsive doctrines we have under consideration, has cost, and is costing the world? In our own country we have over sixty thousand priests, who with more or less fervor are preaching this kind of gospel, and as many churches in which it is listen-

ed to. This is done at an annual expense of \$200,000,000. In Christendom there are not less than 300,000 priests of all kinds, who preach the Devil, and it costs the poor people who pay for this kind of amusement the enormous sum of \$1,000,000,000 annually. Could not this amount of wealth be used where it would do vastly more good to the race? Is it so important that his Satanic Majesty should be held up in all his deformity before the trembling millions, that this amount of treasure, wrung from the weary muscles and the aching backs of the toiling, credulous masses, should year after year, and century after century, be worse than thrown away? Cannot some theme more pleasing and interesting than the Devil, with his hoofs, horns and tail, be delivered to the people?

It has doubtless been observed by the most of you, who are pious enough to attend Church, that his Satanic Majesty is, of late years, receiving the "cold shoulder" from the clergy, who have been so much indebted to him in the past. They say far less about the Devil now than twenty-five years ago; and they mix far less of sulphur in the gospel pap which they so affectionately feed to the babes of grace. The fact is the mental stomach of the public has become so sensitive that it rejects such highly seasoned diet as the wrath of God and brimstone make when duly blended together. It requires something milder, and we see the Doctors of Divinity, like the Doctors of Medicine, hasten to furnish their patients with such boluses and mixtures as they are willing to accept and pay for.

Clergymen, like other professionals and tradesmen, are very anxious to please their patrons, and are willing to furnish just such commodities as are in de-

mand. They are getting to take a very sensible view of the matter, and virtually they talk to their customers in this wise: "We wish to please you; you pay us your money, and we desire you to have just what you want. If you do not like so much sulphur, we can just as easily give you less; in fact, we think we can soon dispense with it altogether. If you object to the Devil, we will keep him behind the curtain, and even not exhibit him at all, if you say so. We are anxious to please our customers as nearly as we can; we are determined to study the tastes of those who patronize our establishment."

Remarks, practically like these, were made to a congregation in this city about three weeks ago, by a pastor who had just newly been called to fill the pulpit. He said: "Now you just let me know how you want this church run, and it shall be done just according to your instructions." He had an eye to business, and many of them are acquiring the same degree of shrewdness, and are so obliging as to try to please those who pay them. They will raise the Devil when the Devil is wanted, and make him *down*, when he is not desired. The whole truth lies just here: clergymen will preach up the Devil just so long as the people willingly accept him; and will throw him overboard, Jonah like, when he does not suit the popular demand. As it is *money* they work for, they feel it to be incumbent on them to answer the demands of that money; so when the people unitedly say: "*We want no more Devil; we will have no more.*"

But what will Christianity do without a Devil and a hell? It will be worse than the play of "Hamlet," with the part of "Hamlet" omitted. This Devil, after all, cannot be given up, for the entire Christian

theology is so blended and interwoven with him, that he cannot be dropped out, nor expurgated, without ruining the entire institution.

Can any loyal Christian doubt, for a moment, the existence of a Devil—a real, simon-pure, personal Beelzebub? Did not Jesus, Paul, Peter, John, Constantine, all the popes, prelates, bishops, fathers, priests, monks, friars, pastors, preachers, elders, and deacons, from the Master, down, believe in, and teach a live, walking, real Devil? Did not Luther, the father of Protestantism, believe in a Devil? In fact, did he not absolutely see him? We have his word that he did. The Devil appeared to him in his study, and the good saint threw his ink-stand at the Devil's head. Unfortunately he missed his mark, or, at all events, he did not kill, nor seriously injure his distinguished visitor. The great man was kind enough to commit to writing, and leave as a legacy to those who succeeded him, some of his experiences with the gentleman from below.

In his work on the abuses attendant on private masses, he says that he had conferences with the Devil on that subject, passing many bitter nights, and much restless and wearisome repose; that once in particular, Satan came to him in the dead of the night, when he was just awakened out of sleep. "The Devil," says Luther, "knows well enough, how to construct his arguments, and to urge them with the skill of a master. He delivers himself with a grave and yet shrill voice. Nor does he use circumlocutions and beat about the bush; but excels in forcible statements and quick rejoinders. I no longer wonder that the persons whom he assails in this way are occasionally found dead in their beds. He is able to compress and throttle, and

more than once he has so assaulted me and driven my soul into a corner, that I felt as if the next moment it must leave my body. I am of the opinion that Gesner and Ecolampadius came in that manner to their deaths. The Devil's manner of opening a debate is pleasant enough, but he soon urges things so peremptorily that the respondent in a short time knows not how to acquit himself."

Here is positive testimony from the highest Christian source that there is a Devil, and that he is very sociable, argumentative and able in discussion. No Christian can doubt Luther's testimony on this very important subject.

We have also the positive testimony of Swedenborg and Blomberg that there is a Devil for they had seen him and conversed with him. Our own Joseph Smith, too, the Mormon Prophet, a man who could not be induced to make the slightest misrepresentation, avers that he not only saw the Devil, but had a personal conflict with him over those golden plates on which the Mormon Bible was engraved. The Devil was determined to get the plates away from the Prophet and he struggled hard to accomplish it, but for once, he found his match; Joseph was too much for the Archfiend, and he held on to the plates, compelling the Evil One to retire in disgrace.

There are plenty of others, divines and undivines, who positively assert that they have seen the Devil, and came in close contact with him. Yes, they not only saw him, but they smelt him, also. Some of the goatish smell was about him, but the odor of sulphur predominated. (It is asserted that he uses no cologne water nor "rosadora," to overcome his disagreeable smells.)

Notwithstanding the numbers who have seen him, there are several points as to his personality that are not clearly settled. There is some doubt about his complexion, the color of his eyes, the length of his horns, the dimensions of his tail, his avoirdupois, his exact height; whether he parts his hair in the middle; whether his clothes are in the latest fashion, whether it is his right or left foot that is cloven; whether on the other, he wears a boot or a gaiter; whether his coat is *dress* or *sack*; whether he regards Moody and Sankey's style of snatching souls from his grasp, is the most effective that can be devised; whether he is in favor of a "third term," whether he believes Henry Ward Beecher knows anything about Elizabeth, and whether Henry is to be believed under oath.

It has been reported by some of these interviewers that the Devil is cross-eyed, in his near eye; but we have reason to think it an unmitigated slander, put into circulation by his enemies. We think if this had been the case, Martin Luther, who was a very observing man, would have discovered it and reported the same. It cannot easily be supposed that he could hold heated arguments and discussions with the Devil, wherein the major and minor propositions were duly presented; the premises laid down according to rule, and he not have discovered that his celebrated opponent was cross-eyed. The case is not presumable.

One of the saddest features in the whole history of the Devil, is his operations in the line of witchcraft. We will not say he is responsible for the great wrongs that have been committed in this direction; but as he was supposed to be the author and originator of all witchcraft, it is but proper we should consider it in connection with his character and existence.

The belief in witchcraft long existed in the world. As long ago as Moses penned the laws to govern the descendants of Abraham, he wrote very hard terms for those supposed to be witches. "Thou shalt not suffer a witch to live," was one of his enactments, and this cruel, merciless sentence, for many centuries was accepted and acted upon as a decree from the throne of heaven, and many were put to death in that era, for being unfortunate enough to be judged a witch. It prevailed also in many heathen countries for hundreds of years, but it was reserved for Christianity to add the crowning touches of infamy and wrong, to this most unfortunate delusion, mania, or mental disease.

Witchcraft was held to be a supernatural power, which persons were supposed to obtain possession of, by entering into compact with the Devil. It was most frequently associated with the female character, and from that circumstance received its name.

The modern idea of witchcraft, denoting a regular league with the Evil One, dates from the rise of Christianity and obtained its higher development in the Middle Ages. At a later period, the Waldenses and other early seceders from the regular church, were accused and were cruelly and persistently persecuted for witchcraft. The highest dignitaries of the Church made no effort to check the madness that ran riot over Christian countries, but entered fully into the spirit of tormenting and putting to death, the unfortunate beings who were basely suspected of entering into compact with the Devil. Many thousands of pitiable wretches were whipped, and scourged, and drowned, and hung, and burnt, for the slightest suspicion of witchcraft being breathed against them. Many tests were devised for ascertaining whether a person

was a witch, and had entered into a league with the Prince of Darkness. Water was often resorted to. They were thrown into the same; if they floated, they were hung as witches, and if they sank, they were innocent; but nevertheless were drowned; so it was death even to be suspected.

It is lamentable that dignified courts of justice lent themselves to this nefarious business, and aided in spreading this mental malaria. Sir Matthew Hale, one of England's ablest judges in former times, sat patiently, day after day, listening to the evidence adduced to prove that certain implicated parties were in secret compact with the Devil; and in passing sentence upon the hapless victims of ignorance and superstition, whom to be accused was, almost, to be put to death.

The persecutions and infamous cruelties extended toward the miserable females, who were chiefly suspected of the crime of being witches, and of entering into unholy compact with the Evil One, were exasperated and carried out in all Christian countries. In 1484 the head of the Christian Church, Pope Innocent, issued his famous bull, in which he narrated the prevailing superstitions on the subject, and appointed commissions to examine and punish witches. From that time it became a crime especially recognized by ecclesiastical authorities. In the sixteenth and seventeenth centuries the persecutions of witches were actively carried on all over Europe, and an incredible number of unfortunate beings lost their lives.

Colange says: "The ideas that had come to be connected with the subject, are of a remarkable character. The witch was believed to have entered into a regular engagement with the Devil, who delivered

her over to an imp or familiar spirit, to be always at her call, and to do whatever she desired of it; she, on the other hand, agreeing that she should be his after death. The witch was believed to possess the power to transport herself through the air upon a broom-stick—which was their favorite mode of travel—and of transforming herself into various forms of animal life, but more especially cats. As they are animals specially fond of slyly roving around at all hours of the night, they were thought to be particularly adapted to the use of the witches. It was fully believed they possessed the power of inflicting disease upon any person whom they chose. Objects that were horrid and loathsome were regarded as chosen instruments of the witches, as dead bodies, toads, frogs, lizards, serpents, etc., etc.

A power was also assigned them over the elements, of raising storms or producing calms, and of casting malign influences over the fruits of the earth. The suspected persons were put to the most cruel tortures, in the agonies of which confessions were extorted from them which had little foundation in fact. Some confessions were, no doubt, voluntarily made, which were the result of imagination."

It is a black, bloody chapter of cruelty, oppression and wrong, which was for many centuries prosecuted in the name of religion and in behalf of a malicious Devil. It is said five thousand of these unfortunate victims of ignorance were burned at Geneva alone, and other parts of Europe, were not far behind. Voltaire states in his great work, "The Philosophical Dictionary," that over one hundred thousand witches were executed in the Christian States of Europe.

In the early settlement of this country, when the

Puritanical stock brought with them from Europe the ignorant, superstitious and religious intolerance dominant there, they brought, also, the spirit of persecution and bitterness towards "witches." This cropped out early in certain localities, and raged with fiendish hate. Many a happy home was made desolate by it; many an innocent girl was wrongfully accused of being bewitched, and was cruelly subjected to the most abhorrent tests; many were incarcerated in loathsome prisons and kept there for the grave crime of being *suspected* of holding communication with the Devil. It was a busy time, indeed, for "witch-finders," and these were usually some sanctimonious, long-faced, nasal-twanged, praying, hypocritical church member, who constituted themselves into smelling committees, to look after the young girls and spinsters, as well as old women in their neighborhood—for these were the ones supposed to be liable to enter into compact with the gentleman below. Hundreds of these innocent and interesting persons, against whom the merest breath of suspicion was whispered, were remorselessly dragged from their homes and friends, and at all hours of the day and night, and imprisoned for weeks amid the greatest discomforts and disgrace; and after formal trials of great solemnity before learned judges, and the first Christians in the country, but upon the most trivial and *exparte* testimony, were found guilty, and condemned to death; yes, considerable numbers of these unhappy victims of ignorance, religious superstition, zeal and intolerance were positively executed, and this less than two centuries ago, and in our glorious old State of Massachusetts.

But, thanks to dawning reason and increasing com

mon sense, this terrible business was soon checked; trials and executions of witches were suppressed, and the evils that had been supposed to be witchcraft, soon terminated; and, except among persons of limited intelligence and reason, there has been but little belief in witches and witchcraft since. With the faith in sorcerers and sorcery, which for many centuries pervaded and cursed many countries and peoples—a belief that sorcerers were in close communion with the Devil, and by his power foretold future events, revealed hidden secrets, discovered stolen property and did many other impossible things—fortunately for the happiness of the human race, has passed away.

Witchcraft, truly, had a long, cruel and bloody history, which it is not our present purpose to sketch, but with a blush of shame for our race, we have to confess that this gigantic, almost incomparable wrong for centuries and millenniums even, was fostered and prosecuted in the name of a personal Devil! It is one of the sad, saddest blots on the page of history, which we would gladly erase, were it in our power.

Now, from what we have here uttered, about that supposed, ever-vigilant enemy of the human race, some of you may have a curiosity to know if we believe in the existence of a Devil. With all due solemnity, and with the highest regard for truth, we are compelled to confess that we do. We believe in an absolute, over-ruling Devil which has long, long cursed the world and our most unfortunate race. The name of this Devil is, IGNORANCE! He is not only a positive, real Devil, but he is the author of all the other devils that have ever existed in the imagination of man; and beside him there is none other. But thanks to the powers that be, there are forces superior

to him, and all of us, yes, all mankind who have been cursed, with the machinations of this powerful devil may easily learn to subdue him, and to gain absolute power over him. These forces are KNOWLEDGE, SCIENCE, INTELLIGENCE.

With the supremacy of these potent forces, no Devil can longer exist; but with the imps, the demons, the sprites, the gnomes, the satyrs, the genii, the furies, the gorgons, the harpies, the bogies, the hobgoblins, the dragons, all the monstrosities, as well as the witches, the fairies, the nymphs, the naiads, the undines, *and all the gods*, which, for thousands of years have existed, only, in the imagination of man, are fast passing off the stage. They were all equally inventions and creations of man, devised and believed in, when *ignorance* reigned supreme. As this power is dispelled by the forces just named, these will all take their final departure for the land of oblivion, to annoy, afflict and curse our race no more forever.

But is there no Evil in existence? Is everything good and lovely? Is there no wrong? There surely is wrong; there are evils; but they are not personages nor beings, any more than death, sin, life, truth, hope, charity, love, and many other similar qualities, which in poetry and figurative language have often been personified. None of these are personalities, none have a local, circumscribed existence. They are *principles*, and have a *universal* existence.

What, then, is Evil? It is, in three words, a *misapplication of good*. Good and evil are relative terms. There is nothing in existence but what is either, good or evil, according to the use that is made of it. Everything of which we know, or can conceive, is *good* if properly used, and it may also be *evil* if not so

used. Take fire, for instance, in cold weather, as at this season of the year, in warming our dwellings, in dispelling the cold, and in cooking our food, it is a great and indispensable good; but when misapplied, it becomes a most gigantic evil, which Chicago, Boston and thousands of other localities can fully understand.

The same with water. In the composition of our bodies and the bodies of all animal and vegetable life, for quenching thirst, for driving our mills and factories, for floating our ships and steamboats, for a highway between continents and nations, it is a great, an incalculable, an indispensable good; but when it comes in deluging rains and devastating floods, it is an evil of immense magnitude, which the people of France, our own country and nearly all countries, this year, and many others, can easily appreciate.

The same with the wind. When gentle, in the zephyr and in the breeze, enlivening and purifying the atmosphere and removing the effects of stagnation and malaria, and in driving our sailing vessels, it is a great good; but when it comes in the form of the gale, the hurricane, the whirlwind and the cyclone, it is an immense evil.

The same with all kinds of food; if used at proper time and in proper quantities they are *good*, but if used in excess they are all capable of becoming great *evils*. Most substances that are *good*, when taken into the mouth, if inserted in the eyes or ears are positive evils. So we see that everything is either good or evil, just according to the use that is made of it, and no being or person of man's imagining is necessary to represent either.

Man is an intricate organization, possessing many functions of heart, lungs, stomach, brain and other parts of the body. He has in his mental organization noble sentiments, elevated incentives, comprehensive judgment and a masterly intellect; and he also possesses lower propensities and passions. These are all good in their legitimate places and in proper proportions. Every passion subserves a good purpose when in its appropriate use, and when not mis-applied or indulged in excess. The *evil* with these qualities exists not in themselves, but in the use and application that is made of them. There are no persons so good, but what they have some imperfections, and none so bad, nor disproportionately organized, but what they possess some good.

It should be the labor of our lives to inform ourselves of the uses and abuses of everything that exists, and to learn to make a proper use of all we come in contact with. If the best use we can make of some things, is to avoid them and let them entirely alone, so be it.

These qualities, called *good and bad*, are like the plants which grow out of the earth; all are good for some purpose, but some possess more good than others. It should be our study and our purpose to cultivate the good and uproot the hurtful. We should remove the weeds, the thistles, nettles, briars and thorns which occupy the ground and contribute but little to our happiness, and encourage and give careful culture to the wheat, the corn, the esculent roots, the fruits, the flowers, and every plant that ministers to our needs and adds to our happiness.

Let us do this in the mental, as well as in the material domain, and we will need to have but a small

amount of evil in our world, and will surely have no use for a big, ugly, insinuating, tormenting, vindictive, personal Devil. When this good day comes, may we not hope the tens of thousands of public teachers and preachers who now spend their talents and their lives in promulgating ancient crudities, superstitions, falsities, fables and myths, which, as we have seen, had their origin in *ignorance*, will decide to instruct the people only in the grand, the beautiful, the elevating, the refining, the happifying and the true? Then science and reason will be our guiding stars, and the myths and the devils of the primitive ages, will hide themselves in the shades of forgetfulness.

It is possible some of the expressions and some of the arguments we have used, may to some seem harsh and uncharitable. Far be it from us to hurt "the oil and the wine" in the hearts of any individual, or to speak disrespectfully of the good that exists in any system of religion, or in any form of belief. We are free to confess, Christianity with all its excesses, with all its faults, and with all its errors, has contained and enjoined much that is good, and that great numbers of those who have embraced it, have been sincere, honest-hearted, well-disposed men and women; but who have been misled in supposing the system to be heaven-born, God-given, and angel-nurtured, when it is only made up of the dogmas, fables and mythologies of heathen nations, which existed thousands of years before Christianity came upon the stage; and all of which dogmas, as we have seen, were the figments and imaginations of the human brain.

It is now fully demonstrated that the human race

came from a low origin, on a level with the animal plane, and has, with obstructions and drawbacks, gradually progressed, until it has arrived where it is to-day ; and that it did not start high up, at a point of perfection, and since been constantly deteriorating and getting worse and worse.

All systems of religious belief which the world has contained, have possessed some good, and the adherents of all have doubtless, been sincere and aimed to discharge their duty and to accomplish commendable results. Every system has been more good, more commendable than it might have been, had it been worse. All could have been worse—more pernicious. But not a system of religion the world has yet believed in, has been free from errors ; not one that has been true. All were based upon mistaken notions of gods and devils ; all originated in fallacies and absurdities, or which were copied and adopted by one system from another.

We see the same general characteristics common to all the numerous systems that have preceded us. All have had their gods which they worshiped ; all have had their devils which they feared. Christianity originated none of this, nor a single dogma she holds to to-day. This truth might as well be plainly stated and plainly understood as to longer evade the issue. It must be met sooner or later, and there can be nothing gained by longer deferring it. Let us manfully face the music at once. It is a borrowed system—a part from Judaism, and a part from paganism, but all false together.

The foundations of it are not laid in truth. We now know the Universe was *not* started six thousand years ago, and that the earth is *not* the centre of it ;

that the sun and stars do *not* revolve around it, and that the stars are *not* small brilliant objects set in a firmament or circumscribed arch, near the earth, and for "signs and seasons;" we know that Adam and Eve could *not* have been the first human pair that existed, but that human beings have lived on the earth at least forty thousand years. Similarly we know that all the cardinal doctrines of Christianity are unfounded in truth. We have seen how the crude idea of devils and gods first took position in the infantile human mind, and how they evolved and developed from age to age; and on taking a correct view of these old beliefs, we see that to suppose any of those dogmas or opinions were given from a god is wholly without foundation.

We are not one of those who think all these various systems of religion have been continuous links in the great chain of evolution, and that they all must needs be, like a wheel in an intricate machine, which could not be spared without immense damage to the entire structure. If there has been a gradual progression from one to another, (and this has not always been apparent, for there has been retrogression;) there has not been a single system of faith which could not easily have been spared from the world without serious inconvenience; and Christianity is no exception.

It is difficult to understand how the belief in any form of error can be of great utility to the race, or how the floundering of mankind, for thousands of years in the fogs, and mists and darkness of superstition and delusion, was the greatest good the race could have had, under the circumstances. It is the nature of error—however firmly planted in sincerity—to hamper, clog and fetter its adherents, and we cannot

understand how it can, under any circumstances, be the greatest good the race could enjoy. Truth is better than error; reality than imagination.

How great soever the results arising for any of the antique religions of the past may be supposed, by many, to have been, and how so ever closely they may be thought to have been connected in the great work of evolution through which the race has passed, one thing is morally certain, they are no longer adapted to the wants and needs of the present. The world has outgrown all the imperfect and fabulous theories and doctrines of olden time, and is reaching out for something better, something higher, something truer. Wise is he, who is prepared and willing to step forward with the advance guard, and help to "ring out the old and ring in the new."

The religious creeds of the world have doubtless held it back in the regions of darkness and imperfection for thousands of years; and they have not been the benefit to mankind which many imagine. The advance of the race would have been much more rapid, could truth always have been the guiding star, and not falsehood. It is, however, useless to mourn over the mistakes of the past; "Let bygones be bygones." Our duty and our labor to-day is, to come to the truth, direct, and to rid ourselves of the mistakes of the past with all possible and practicable speed, cultivating, under all circumstances, a spirit of fraternity and a desire to add as much to the welfare and happiness of humanity, as in our power.

We have reason to rejoice that the progress the world has made is as great as it is, considering the impediments and difficulties it has had to encounter; and the great mass of ignorance, superstition and

wrong it has had to meet and contend with. Light is breaking in ; the myths of olden times are, one after another giving way, and in due time, if we steadily pursue our course, and keep our faces toward the goal of truth, the full effulgence of the genial sun of Reason, Science and Devotion to Humanity will ultimately illumine our pathway.

In closing, we will quote two more extracts, which seem appropriate to the line of thought we have been pursuing. The first is from our own revered Prof. Draper, that whom, in the humble opinion of your speaker, there is hardly a greater living man, and one who has done more excellent service in the cause of truth. We quote from his incomparable work, "The Intellectual Development of Europe," (p. 412.)

"All these delusions, which occupied the minds of our forefathers, and from which not even the powerful and learned were free, have totally passed away. The moonlight has now no fairies ; the solitude no genii ; the darkness no ghost, no goblin. There is no necromancer who can raise the dead from their graves—no one who has sold his soul to the Devil and signed the contract with his blood—no angry apparition to rebuke the crone who has disquieted him. Divination, agromancy, pyromancy, hydromancy, cheiromancy, augury, interpreting of dreams, oracles, sorcery, astrology, have all gone. It is three hundred and fifty years since the last sepulchral lamp was found, and that was at Rome. There are no gorgons, hydras, chimeras ; no familiars ; no incubus or succubus. The housewives of Holland no longer bring forth sooterkins by sitting over lighted chauffers. No longer do captains buy of Lapland witches, favorable winds ; no longer do our churches resound with

prayers against the baleful influences of comets, though there still linger in some of our noble old rituals, forms of supplication for dry weather and rain ; useless, but not unpleasing reminiscences of the past. These delusions have vanished with the night to which they appertained, yet they were the delusions of fifteen hundred years."

The second extract is from the pen of the equally meritorious Prof. Wm. Denton.

Sigh, priests ;—cry aloud—hang your pulpits with black
Let sorrow bow down every head ;
The good friend who bore all your sins on his back,
Your best friend, the Devil, is dead.

Your church is a corpse—you are guarding its tomb ;
The soul of your system has fled ;
The death knell is tolling your terrible doom ;
It tells us, the Devil is dead.

You're bid to the funeral, ministers all,
We've dug the old gentleman's bed ;
Your black coats will make a most excellent pall,
To cover your friend who is dead.

Aye, lower him mournfully into the grave ;
Let showers of tear-drops be shed ;
Your business is gone:—there are no souls to save ;
Their tempter, the Devil, is dead.

Woe comes upon woe ; it is dreadful to think,
Hell's gone and the demons have fled ;
The damn'd souls have broken their chains, every line
The jailor, who bound them, is dead.

Camp-meetings henceforth will be needed no more :
Revivals are knocked on the head ;
The orthodox vessel lies stranded on shore ;
Their captain, the Devil, is dead.



Reply to Erastus F. Brown.

BY D. M. BENNETT.

[From The Truth Seeker of Dec. 1, 1875.]

[From its language and style we should have no doubt of the following being a *Christian* letter:]

OFFICE OF ERASTUS F. BROWN, }
Counsellor at Law, 76 Nassau St. }

NEW YORK, Nov. 8th, 1875.

D. M. BENNETT—*Sir*: Your "Open Letter" to *My Master* has been handed to me. When you say that you write the letter because "*I am in quest of truth*," you tell a deliberate lie. When you say, "*I was in the habit of addressing you regularly four or five times a day, and from one year's end to another*," I believe you lie. But be it so, why apply to Christ, keeping company, as you unquestionably do, with your father the Devil. Go to him who troubles my Master, with your lying tongue. Let me give you *two words* of advice. BE DECENT.

Not your friend,

ERASTUS F. BROWN.

REPLY.—We are sorry that the zeal of this pious Christian, in the cause of his "Master," should induce him to forget the manners of a gentleman.

We have not been guilty of falsehood in the direction he charges us with it. When he accuses us of "lying," he commits the very offense himself which he charges upon us. We are assuredly in quest of truth, and though we hardly expected to receive a reply to our "Open Letter" from the person addressed, we will be very glad to have the questions answered by any one who calls him "Master." When Mr. Brown insinuates that we lied, in reference to the frequency of the prayers we formerly offered, we can positively assert that he is in error; and we ought to know a good deal more about it than he does. As a statement of truth, and not as boasting, we assure Erastus that for nearly a score of years we prayed regularly every day on rising in the morning, upon retiring at night, and at each meal we ate, besides frequently on extra occasions. Did he never hear of the like before? How often does he address his "Master"? It is possible that we are quite as well acquainted with his "Master" as he is. Has he any right to question us as to why we appeal to his "Master?" Have we not the same right as himself, and all other persons, in this direction? Has he any patent for addressing his "Master" that we have to purchase before we can use it?

The gentleman charges us with keeping company with the Devil. He may be correct in that, so far as we are able to say; but we have no recollection of ever meeting his Satanic Majesty, and we think we could not easily have forgotten it had we ever met him; as we have so often heard him spoken of, that we would esteem him quite a curiosity to see. From all that we can learn of the individual in question, he has been shamefully abused and slandered by such

men as Mr. Brown, and so far as our choice is concerned, we would quite as soon keep his company as that of Erastus himself, believing him to be fully as much a gentleman and quite as much our friend.

As to the Devil being our father, our assailant is obviously in the wrong, for his assertion is in direct opposition to the evidence of our mother, who certainly knows altogether more about the matter than Erastus possibly can. She said our father was an entirely different personage, who neither had a cloven foot, a horned head, nor a long, barbed tail. She is still living, and we can substantiate our position and prove the legal gentleman's error by her affidavit, if he would be in the least gratified thereby. On that aged parent's account, we regret that he should have made such an untruthful, uncalled-for statement, and one that reflects so seriously upon her early character.

Mr. Brown says another thing that we cannot help regretting; and that is, that he is *not* our friend. That is sad; we would that all men (including lawyers) might esteem us a friend. We would rather have the good-will of a dog than his ill-will, especially if he is a cross, biting dog. If, however, Erastus insists upon breaking friendship with us, simply because we saw fit to write a letter to his "Master," we shall be obliged to submit to it with the best possible grace, and feel compensated with the conviction that he loses quite as much by the operation as we do. But if his "Master" manifests no ill-will towards us for writing the letter, is it necessary for Erastus to "get his back up" about it? Does he expect to gain a crown, or a pearl, or a diamond, or a star, by his zealous defence of one who is supposed to be able to take

care of himself? By the way he flutters, one might be led to suppose he was slightly hit.

But is Erastus F. following the injunctions of his "Master," who is reported to have said, "Love those who hate you and despitefully use you"? Does he not rather evince the same intolerant spirit which men of his caste were actuated by two or three centuries ago, when they persecuted, tortured, burned and otherwise put to death, hundreds of thousands of those whom they supposed lacked in due respect to their "Master," thus making cruel barbarians of themselves? Is it not probable that had Mr. Brown lived a few centuries earlier, that in his holy zeal for his "Master," he would have joined hand in hand with Torquemada, Montfort, Alva, Calvin, Munzer, Claverhouse, and more of that class, who reddened their hands and deluged the earth with the blood of their hapless fellow-mortals, because they fancied their "Master" was not properly treated? Does he not evince, in proportion to the age in which he lives, the same intolerance, the same want of charity and the same barbarism that those bloody persecutors, murderers and assassins did? Would not the same spirit which induces a man to-day, to say in anger to a truthful person, "You are a deliberate liar, you have wronged my "Master," have caused him three hundred years ago to say, "I will take your life on my Master's account"?

The way this earth has been saturated with human blood in the name of that "Master," is a terror to every thoughtful, sympathetic mind. The cruelty that has been inflicted upon the human race in the name of that "Master" far transcends all the cruelties, wrongs, and outrages the world has known.

We presume Erastus F. Brown is naturally an amiable, reasonable, kind-hearted person; but the bundle of dogmas, superstitions and errors which he fondly and ignorantly presses to his bosom, and which he fancies is *religion and virtue* makes him what he is. When he attains—as we hope he may—to the advanced light and morality we have gained, he may become as good a man as we are, and be able to depend upon his own good deeds, instead of his “Master’s.”

In closing, he was kind enough to give us two words of advice; we will give him more. *Erastus*: remember that epithets and hard names are no argument; try and get your eyes open to see the truth and have a little *common sense*.

To the reader we will say, the above letter was drawn out by our “Open Letter to Jesus Christ.” It is issued in tract form, and mailed at five cents each, or forty cents a dozen.

[The following appeared in THE TRUTH SEEKER of December 15, 1875.

NEW YORK, Dec. 2d, 1875.

D. M. BENNETT, ESQ.—*Sir*: My letter, printed in the last number of your paper, was neither intended for you, nor for publication. It was sent as a private communication to a gentleman, as a thrust at your “Open Letter,” sent to me by him. Through a mistake which I very much regret, it was sent to you, and blazoned in your paper.

“The Christianity of Christ.” What is this dreadful thing toward which you are striving to play the part of Hercules towards the Lernæan Hydra? Theodore Parker, in his tract, entitled, “A Lesson for the Day,” thus describes it: “The Christianity of Christ is the highest and most perfect ideal ever presented to the longing eyes

of man," and in his review of "Strauss' Life of Jesus," he says: "To write down the true Christian Church seems to me as absurd as to write down the solar system, or put an end to tears, joys and prayers. Still less have we any fear that Christianity itself should come to an end, as some appear to fancy; a form of Religion which has been the parent and guardian of all modern civilization; which has sent its voice to the end of the world, and now addresses equally the heart of the beggar and of the monarch; which is the only bond between societies; an institution cherished and clung to, by the choicest hopes and the deepest desires of the human race, is not in a moment to be displaced."

"Ever since the day that he was in the flesh, the Redeemer's image has been stamped ineffaceably on the hearts of men; even if the letter should perish,—which is holy only because it preserves to us this image,—the image itself would remain forever. It is stamped so deeply in the hearts of men that it can never be effaced, and the words of the Apostle will ever be true, "Lord, whither shall we go? thou only hast the words of eternal life."

But what is offered to us in the place of this, so precious? James Fitzjames Stephen, in his recent work, entitled, "Liberty, Equality, Fraternity," says: "Each must act as he thinks best, and if he is wrong, so much the worse for him. We stand on a mountain pass in the midst of whirling snow and blinding mists, through which we get glimpses, now and then, of paths, which may be deceptive. If we stand still, we shall be frozen to death. If we take the wrong road, we shall be dashed to pieces. We do not certainly know whether there is any right one."

Turning from this dark picture, to the "Christianity of Christ," let us say, sweet it is with courage-giving hopes. From your "Open Letter to Jesus Christ," I will now assume that you are bewildered, by the supernatural history of his life; but there are more things in heaven and earth than are dreamed of in your philosophy. The wise Lord Bacon said: "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's

minds about to religion." I therefore urge you to drink deep, or taste not; shallow draughts intoxicate, drink largely; and that will sober you. Then will the truth break upon your mind, "that Nature and the Supernatural together constitute the one system of God."

Yours

ERASTUS F. BROWN.

REPLY.—While we perceive a decided improvement in the tone and style of the above, when compared with Mr. Brown's previous letter, published in our last, we cannot but notice the peculiarity of his defense. He says now, that letter was not intended for publication, nor for us to see. Can it be possible he would direct a letter to us; call us a deliberate liar; say we were a child of the Devil; ask why we presumed to trouble his master, and wind up with the sage advice to us, *to be decent*, and not mean it for our eye, but to be read by a near friend of ours? Does that put any better face on the matter? If it is *Christian* to write a scurrilous, untruthful letter, to be read only by cherished friends, with the design that it should not be read by the party nominally addressed, we cannot think it is *honorable* or gentlemanly. Is that such a "thrust" as a just man would be likely to make? Under other circumstances we do not believe Mr. Brown could think so himself, as he is undoubtedly a gentleman. We must, then, attribute his course in this matter, to his creed, or religion, and not to his own inherent sense of right. It is another item in the long score against Christianity.

We have never had the pleasure of meeting Mr. Brown, but from the admiration he has for the character of Jesus, we judge the organ of veneration is well developed in his cranium; we venture the opinion that the center part of his head is somewhat elevated. Jesus is his model of excellence and true

worth, and his veneration impels him to worship and adore that ideal. Our head is rather level on the top, and it is not easy for us to venerate and worship *any* mythical, doubtful character.

Nothing in the world is more fully proved, than that human beings can easily be made to believe in imaginary personages, and that, by constantly hearing the good qualities of any individual who has lived continually lauded and be-praised, that an undue degree of admiration and reverence is excited.

What can be more real to an imaginative child, than the absolute existence of St. Nicholas or "Santa Claus"—the patron saint for juveniles during the Christmas holidays? A little girl, who, on Christmas morning, finds a beautiful, doll or a set of toy-dishes in her stocking, believes, just as firmly, in the existence and goodness and benignity of Santa Claus, and would be as indignant to hear his personality or good character questioned, as Mr. Brown does in reference to his demi-god, Jesus. Has not the little girl ocular demonstration that Santa Claus exists, and thinks of her and loves her? Has Mr. Brown anything more? Has he as much?

Unfortunately for Jesus and his worshipers, there is a great want of authenticity, in the first place, as to his existence. We have simply the statements of what purports to be biographies of him, written by four individuals of whom we know nothing and can know nothing, and which is entirely unconfirmed by any cotemporaneous history. It does appear that these stories were not known to be in existence for over one hundred years after Jesus is said to have lived, and even according to the claims of Christian

writers, the gospels were not written till thirty, and some of them sixty years after Jesus died.

When the great difficulty which always exists in obtaining the real facts in all occurrences and items of history is remembered; when it is borne in mind that right here among ourselves, where the facilities for writing, printing and rapidly disseminating intelligence are a thousand times greater than eighteen hundred years ago; when we know it is a fact that not a strictly truthful report was ever written of a single battle that occurred in our recent war; when it is a truth that, in the compiling of the great "American Cyclopædia," now being revised and re-published by the Appletons, upon which there are engaged such an able corps of editors and revisers, who assiduously and constantly labor to keep out all errors; when, despite all the caution and watchfulness, the most glaring mistakes have crept in, for instance, with regard to our Croton water works, the capacity of the various reservoirs, and the amount of water discharged from each, as well as other statistics in reference to Croton, which would seem could be easily and correctly obtained; when, we say, these facts are borne in mind, as well as the truth that the early fathers and founders of Christianity were notorious for their inventions and pious frauds, can we, with any degree of certainty, take the statements of unknown persons, who are supposed to have lived nearly two thousand years ago, especially when they relate many things that are impossible and could never have occurred?

If Jesus was begotten by a ghost—if he had no father, except an invisible, impalpable, imponderous phantom, what earthly chance had Matthew or Luke

to know anything about it? They make no claim of writing by inspiration, and if they did, could we believe them implicitly? If any one or two writers, or reporters, or priests, should now write a statement that a young, obscure girl had become a mother without one of the opposite sex having intercourse with her, would the world believe such a story? Ought it to believe it? Were story-tellers in olden time any more reliable than now? Were not fable, fiction and error more blended with what they meant for *history* than in the present age of the world? When in recitals of the present time we find we are compelled to take them with many grains of allowance, is it not quite as necessary to use caution in this direction with the uncertain stories of olden time? Is there any virtue in belief without proof? Is not the little girl who believes in Santa Claus upon the strength of what she is told, equally as meritorious as Mr. Brown who believes in the remarkable conception, the remarkable life, the remarkable death, and the remarkable resurrection and ascension of Jesus, simply because four unknown and unreliable persons agreed indifferently in saying so?

Matthew states that at the crucifixion the sun ceased to give light for several hours, that terrible earthquakes occurred which opened the graves, and that those who were dead and buried came forth out of their graves and moved again with their former companions; is it not a little singular that neither Mark, Luke, nor John, nor Peter, Paul, nor Jude, nor Cel-sus, Josephus, nor Pliny knew anying and said nothing about it? If such an occurrence should take place now, can it be supposed one single individual would be all who would take any notice of it? Is any sen-

sible person under any obligation to believe a writer when he states such great improbabilities, especially when he can be convicted of a score of mis-statements in other lesser matters? Is there any virtue in believing a falsehood at any time?

We do not say that Jesus never lived, but we do say there is no proof that he did. When we consider that what are called the "four gospels" might very easily have been written by Eusebius or some of the other early fathers, priests or monks who were anxious to transplant the older pagan mythologies of the East into Judea and to re-localize the antique notions of India, Persia and Egypt, and when it is known to be a fact that almost every incident narrated in the life of Jesus had its prototype more than five hundred years earlier, in Christna, Buddha, Prometheus and many others, it is more easy for a plain, matter-of-fact man, who is not biased by early education, to think the whole story a borrowed one, rather than that the same events of half a millennium before should take place over again. Can we justly ascribe to Jesus, priority and originality for sentiments and doctrines which were positively known to have been taught hundreds of years earlier by the Essenes of Alexandria, and other localities?

But admitting that Jesus did live, and there were doubtless many by the name, the same as there are at this day in Spain and Mexico, and as for two thousand years there have been Jameses and Joshuas, he was only a man who was begotten and born like other human beings, who lived and died like them, and after he was dead did not arise again and go sailing up bodily in the air where it is cold enough to freeze a man through and through in five minutes. His praises, his wonders

and his super-humanity have been so long sung and reiterated that thousands of people like Mr. Brown have absolutely got to believe that such a remarkable person once lived on the earth, and that he was God and made the Universe.

There is no lack of instances where human beings of only ordinary traits of character, have had great honors thrust upon them, and especially after death have been deified and have been elevated to a niche of great eminence in the temple of adulation. In olden times it was very common, and even in the last century there has been plenty of it. How Napoleon Bonaparte has been revered and magnified in all his excellent qualities far beyond the reality, constituting him a hero, a wonder and almost a demi-god, while his enemies saw little in him to admire. How our own Washington, by being extolled, be-praised, and always spoken of as a perfect, faultless individual, is now revered by millions far beyond his real merits. One of the tendencies of the human mind, especially the ignorant and superstitious portion, is to "hero-worship." This, however, will gradually pass away, as intelligence and correct thinking gain sway in the world.

If Jesus did live, and if he said every word that is attributed to him, why should he be credited with great power and wisdom, and with divinity itself, when he uttered no better, no wiser, no more God-like sayings, than Zoroaster, Buddha, Christna, Confucius, Pythagoras, Socrates, Plato, and many others who lived hundreds of years before him? Is there a virtue in selecting one individual who has lived in the past, and in according to him all the wisdom, all the excellence and all the adorable characteristics that

belong equally as much, to say the least, to numerous other individuals? Is it justice or equity to rob one individual or many individuals, of the honor and credit to which they are fairly entitled, and to bestow it upon another no more worthy than themselves?

Our friend quotes Theodore Parker. It is rather a new thing for Christians to quote him to sustain their institution. They neither recognized him as a Christian while he lived, nor had scarcely a kind word to say of him when he died. To them he was an Infidel almost equal to Paine or Voltaire. Had we room, we think we could quote many of Mr. Parker's sayings which Mr. Brown would hardly endorse. Theodore Parker was a great man, and was much farther advanced in mental freedom and boldness than the great majority of those around him; but he, too, like Mr. Brown, had an excessive amount of veneration, and he fancied he saw in the character of Jesus a great deal to love and admire.

If Parker did say, on a certain occasion, when he had a special point to make, that "the Christianity of Christ is the highest and most perfect ideal ever presented to the longing eyes of man;" it was an extravagant expression, unfounded in truth. We would like to have Mr. Brown, or any other individual, show wherein the morals or inculcations of Jesus were any higher or purer than those taught and believed by the persons just named, none of whom claimed to be God. It is just as easy for the admirers and worshipers of Jesus to accord undue reverence to him, as it is for the worshipers of Buddha, Christna or Mahomet to do the same by them. Probably no Christian devotee can exceed the high degree of adoration which the several followers of these great leaders feel

towards their beau-ideals. We who are without the circle can see that all are equally mistaken, and that virtue attaches to one no more than another for believing what is untrue.

If Christianity possesses all the excellence and virtue the world has ever known, is it not singular that it has produced more intolerance, more persecution, more bloodshed and more death, than any and all other religions the world has ever known? That this has been the case, and that the history of Christianity has been written in blood, can be easily shown.

Lord Bacon was truly a wise and a great man, and we will be glad if Christians ever become willing to accept all the positions he arrived at ; but when he said, "a little philosophy inclineth man's mind to Atheism, but depth of philosophy bringeth men's minds about to religion," it only proves that even great minds can err. How is it to-day? The greatest minds of the age, the ripest scholars, the soundest thinkers, and the most learned scientists, are those who have the least faith in theology, revealed religion and a personal God. In this category are enrolled Darwin, Huxley, Spencer, Tyndall, Faraday, Proctor, Helmholtz, Buchner, Schmidt, Draper, Fiske, and numerous others of less distinction ; while in the opposite column are found Moody and Sankey, Mrs. Grundy, Mrs. Partington, Erastus F. Brown, and unfortunately, too many more.

If it is a virtue for Mr. Brown to believe in his myth, it is equally a virtue for the little girl who hangs up her stocking, to believe in her myth, Santa Claus. And it is not strange, that, when she was told by her mother, that she was now getting large

enough to lay aside her dolls and playthings, and be a woman; that there was no such person as Santa Claus, that, when her cherished ideals were thus so cruelly destroyed, she should reply in this wise: "Now Ma! If you have been telling me a story all this time, about Santa Claus, how do I know but you have been telling me a story about Jesus, too? If there is no Santa Claus, I don't believe there is any Jesus Christ either; there is as much proof of one as the other." And the little child was about right. If, in the opinion of her mother, it was time for her to lay aside childishness and error, and not believe longer in myths and fallacies, is it not also time for Mr. Brown and thousands of others to do the same, and embrace the universal truths which exist in nature and reason, and which depend neither upon Moses, Buddha, Zoroaster, Confucius, Christna, Plato, Aristotle, Christ, Mahomet, Luther, nor Joseph Smith, but which exist inherently and eternally in the boundless Universe. May he, and numerous others, early come to see the truth as it is clearly brought to light by science and reason, which cause myths, superstition, and fables to step to the rear and to return to the shades of oblivion.



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The Fear of Death.

BY D. M. BENNETT.

Among the unfortunate legacies which the Christian religion has bequeathed to mankind is the fear of death and a perpetual dread that the condition of existence after this life is one of unhappiness and ceaseless torment. Among all the religions of the world, in all lands, and in all systems of faith, none have inculcated with such fears and apprehensions of death and what is to succeed it, as Christianity has done and is still doing. The priests—the founders and promulgators of Christianity—have so persistently held up to the credulous gaze of the masses, a picture of a cruel and revengeful God, who, not content with the afflictions, adversities and trials which make up much of the experience of his creatures in this life, has devised that their existence shall not terminate with death, but that they shall live eternally, and the far greater portion be doomed to endless torture and the most terrible sufferings of which the mind is capa-

ble of conceiving. They have painted the lurid flames of hell, the horrid demons which preside there, and the utter wretchedness of the damned in such vivid colors, that the ignorant multitudes have accepted it all as truth, and it is not strange that, for many hundreds of years, God has been looked upon as a most cruel and merciless tyrant who created a devil or devils to lead his children astray, and then to torture them through the endless ages of eternity for the same. It is not strange that, believing this, death has been so dreaded, and feared, as the greatest enemy of the race.

The vindictive character which has been attributed to Deity, the malicious disposition assigned to his important agent, the Devil, the forebodings of a terrible day of judgment, when all who ever lived upon the earth are to be gathered together and judged, the principal portion to be hopelessly doomed to the agonies of a fearful, never-ending hell, have been accepted by millions of human beings as truths, and have caused more unhappiness to the race than all other creeds in the world. Death has been made replete with terror and the future existence with unutterable fear and apprehension. Nothing has so embittered life; nothing has so detracted from the comparative happiness human beings might have enjoyed as these abhorrent doctrines have done. It is impossible to compute the fear, the terror and the dread that the credulous and confiding have been made to suffer from this source. Doubts and most harrowing fears have tortured the minds of unnumbered millions of our race. Their own future condition has not only been a matter of the most painful anxiety to them, but the welfare of loved friends and

companions, husbands and wives, brothers and sisters, parents and children has been of the most intense interest, with the most distressing misgivings. Yes, these dreadful fears and forebodings have embittered the happiness and destroyed the comfort of immense numbers of human beings! Could the mental agony be computed which the belief in a vindictive God, a cruel Devil and a burning hell had produced where the Christian religion has prevailed, it would be enough to appall the stoutest hearts and awaken the strongest condemnation against such a monstrous creed.

Not only have these doctrines operated to destroy the peace of mind of individuals, but the belief in a vindictive, revengeful God—who has been the source of the most relentless and cruel persecutions, which man has been made to suffer—the belief in a merciless God has made cruel and blood-thirsty worshippers. It has overthrown mental liberty, individual right and personal safety. It has caused human blood to flow in rivers, and been the pretext for the taking of human life in numbers variously estimated at from seventy-five millions to one hundred and fifty millions of the race. The record is the most fearful of any portions of man's history. Most truly did Robert G. Ingersoll, in one of his bursts of eloquence, exclaim: "There can be little liberty on earth while men worship a tyrant in heaven," and with equal truth may it be said, *there can be little happiness for the human race who believe in a creative God, who consigns his creatures to the torments of a never ending hell.*

How many thousands, and millions, have passed through life, in a perfect dread of the terrible doom they feared awaited them at death! How they have

shuddered and trembled at the very thought of passing from this world! In their waking and sleeping hours it has been a constant nightmare to them. How many parents have feared lest when the vial is passed that their beloved children will be forever separated from themselves—one or two, possibly, being admitted within the gates of the beautiful city, while the larger portion are cast down into the horrid, sulphurous gulf. How many husbands and wives, relations and friends, acquaintances and strangers have been thus racked by fears, tortured by forebodings, and haunted with misgivings in contemplating the probable fearful destiny which awaited them! How many simple, honest-hearted people have passed wretched lives by this constant fear of death and eternity! Whether they have secured a passport that will take them safely into the regions of happiness, or whether their doom is down in the prisons of the damned, is the one ever-recurring question which they are unable to solve and which is such a constant source of apprehension and mental agony.

If the reader will pardon us for a few moments we will make a few extracts from the sermons of Christian Clergymen and Christian writers, touching the subject of hell, that it may be better understood whence come the terrors and harrowing fears to which we have alluded.

In Baxter's "Saint's Rest," he thus rapturously addresses himself to sinners:

"Your torment shall be universal. . . . The soul and the body shall each have its torments. The guilt of their sins will be to damned souls like tinder to gunpowder, to make the flames of hell take hold of them with fury. . . . The eyes shall be tortured with sights of

horror, and hosts of devils and damned souls. The ears shall be tortured with the howlings and curses of their companions in torments. Their smell shall be tortured with the fumes of brimstone, and the liquid mass of eternal fire shall prey upon every part. . . . No drop of water shall be allowed to cool their tongues; no moment of respite permitted to relieve their agonies."

The saintly Bunyan gives this delectable picture:

"All the devils in hell will be with thee howling and roaring, screeching and yelling in such a hideous manner, that thou wilt be at thy wit's end, and be ready to run stark mad again from anguish and torment. . . . Here thou must lie and fry, and scorch, and broil, and burn for evermore."

The cherished divine, Jonathan Edwards, among a vast amount he uttered upon this favorite topic of hell, said:

"The saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them, but on the contrary, when they see this sight, it will occasion rejoicing, and excite them to joyful praises."

The Rev. Mr. Benson, a prominent Methodist commentator of England, uses this language:

"Infinite justice arrests their guilty souls and confines them in the dark prisons of hell, till they have satisfied all the demands by their personal sufferings, which, alas! they never can do. . . . God is present in hell in his infinite justice and almighty wrath as an unquenchable sea of liquid fire, where the wicked must drink in everlasting torture. His fiery indignation kindles and his incensed fury feeds the flame of their torment, while his powerful presence and operation maintain their being and renders all their powers most acutely sensible, thus

setting the keenest edge upon their pain, and making it *cut most intolerably deep*. He will exert *all* his divine attributes to make them as wretched as the capacity of their natures will admit. . . . Number the stars in the firmament, the drops of rain, the sands on the sea shore, and when thou hast finished the calculation, sit down and number all the ages of woe. Let every star, every drop every grain of sand, represent *one million of tormenting ages*; and know that as many more millions still remain behind, and yet as many more behind them, and so on without end."

The Rev. Mr. Ambrose, in a sermon on Dooms-day, drew this picture:

"When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils; the ears with the hideous yellings and outcries of the *damned in flames*; the nostrils shall be smothered, as it were, with brimstone; the tongue, the hand, the foot and every part shall *fry in flames*."

The Rev. Mr. Emmons, a sound orthodox, in his "Volume of Sermons," has this choice bit:

"The happiness of the elect in heaven will in part consist in watching the torments of the damned in hell. And among these it may be their own children, parents, husbands, wives, and friends on earth. One part of the business of the blest is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects will sing, 'Amen, hallelujah; praise the Lord.'"

An Evangelical poet, catching the fiery refrain, thus sweetly sings:

Clattering of iron, and the clank of chains:
The clang of lashing whips, shrill shrieks and groans,
Loud, ceaseless howlings, cries and piercing moans,

Meanwhile, as if but light were all their pain,
 Legions of devils bound themselves in chains.
 Tormented and tormentors, o'er them shake.
 Thongs and forked iron in the burning lake,
 Belching eternal flames, and wreathed with spires
 Of curling serpents rouse the brimstone fires.
 With whips of fiery scorpions, scourge their slaves,
 And in their faces dash the livid waves."

The Rev. Mr. Emmons again says:

"When they (the saints) see how great the misery is from which God hath saved them, and how great a difference he hath made between their state and the state of others who were by nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them more a sense of the wonderfulness of God's grace to them in making them so to differ. The sight of hell-torments will exalt the happiness of the saints forever."

"Where saints and angels from their blest abode,
 Chanting loud hallelujahs to their God,
 Look down on sinners in the realm of woe,
 And draw fresh pleasures from the scenes below."

The Rev. Thomas Bolton thus descants upon the bliss of the future life :

"The godly wife shall applaud the justice of the judge in the condemnation of her *ungodly husband*. The godly husband shall say, *Amen!* to the damnation of her who lay in his bosom. The godly parent shall say hallelujah! at the passing of the sentence upon the ungodly child. And the godly child, shall, from his heart, approve the damnation of his wicked parents, who begot him, and the mother who bore him."

The Rev. Thomas Vincent, orthodox, thus touched the beautiful picture :

"This will fill them (the saints) with *astonishing admiration* and wondering joy, when they see some of their near relatives going to hell; their fathers, their mothers, their children, their husbands, their wives, their human friends and companions, while they themselves are

saved. . . . Those affections they now have for relatives *out of Christ*, will *cease*, and they will **not** have the least trouble to see them sentenced to hell *and thrust into the fiery furnace.*"

In one of the former publications of the American Tract Society, is the following, from Rev. James Smith :

"The fire of hell is such, that multitudes of tears will not quench it, and length of time will not burn it out. The wrath of God abideth on the rejector of Christ. (John, iii. 36.) O eternity! eternity! who can fathom it? Mariners have their plummets to measure the depths of the sea; but what line or plummet shall we have to measure the depth of eternity? The breath of the Lord kindles the flame of the pit. (Isaiah, xxx. 33.) And where shall we find waters to quench those flames? Oh eternity! If all the body of the earth and the sea were turned to sand, and all the space up to the starry heaven were nothing but sand, and if a little bird should come once every thousand years and take away in her bill but a single grain from off that heap of sand, what numberless years and ages must be spent before the whole of that vast quantity would be carried away; yet, even if at the end of that time the sinner might come out of hell, there might be some hope; but that word *Forever*, breaks the heart. 'The smoke of their torment ascendeth up forever and ever.'

Pollock's artistic touches to this lovely picture, are familiar to many :

" God in the grasp
Of his almighty strength, took them upraised,
And threw them down into the yawning pit
Of bottomless perdition, ruined, damned,
Fast bound in chains of darkness evermore,
The second death and the undying worm,
Opening their horrid jaws with hideous yell.
Falling, received their everlasting prey.
A groan returned, as down they sunk, and sunk,
And ever sunk among the utter dark ;

A groan returned—the righteous heard the groan,
The groan of all the reprobate, when first
They felt damnation sure, and heard hell close!”

This delicate delineation of the loveliness of hell, is from the pen of the Rev. J. Furniss, C.S.R.R., and was published by authority in England, and was part of the instruction designed for the young :

“We know how far it is to the middle of the earth ; it is just four thousand miles ; so if hell is in the middle of the earth, it is four thousand miles to the horrible, prison of hell. Down in this place is a terrific noise. Listen to the tremendous, the horrible uproar of millions and millions and millions of tormented creatures, mad with the fury of hell! Oh! the screams of fear, the groanings of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair, from millions on millions! There you hear them roaring like lions, hissing like serpents, howling like dogs and wailing like dragons. There you hear the gnashing of teeth, and the fearful blasphemies of the devils. Above all, you hear the roaring of the thunders of God’s anger, which shakes hell to its foundations. But there is another sound. There is in hell a sound like that of many waters. It is as if all the rivers and oceans of the world were pouring themselves with a great splash down on the floor of hell. Is it, then, really the sound of waters? It is. Are the rivers and oceans of the earth pouring themselves into hell? No. What is it, then? It is the sound of oceans of tears running down from countless millions of eyes. They cry forever and ever. They cry because the sulphurous smoke torments their eyes. They cry because they are in darkness. They cry because they have lost the beautiful heaven. They cry because the sharp fire burns them. . . . The roof is red hot; the walls are red hot; the floor is like a thick sheet of red hot iron. See, on the middle of that red hot iron floor stands a girl. She looks about sixteen years of age. She has neither shoes nor stockings on her feet. The door of this room has never been opened since she first set her feet on this red hot floor. Now she sees the door opening. She rushes forward. She has

gone down upon her knees upon the red hot floor. Listen, she speaks. She says: 'I have been standing with my bare feet on this red-hot floor for years. Day and night my only standing place has been this red-hot floor. Sleep never came on me for a moment, that I might forget this horrible burning floor. Look at my burnt and bleeding feet. Let me go off this burning floor for one moment—only for a short moment. Oh; that in this endless eternity of years, I might forget the pain only for one single moment.' The Devil answers her question. 'Do you ask for a moment—for one moment to forget your pain? No, not for one single moment during the never-ending eternity of years, shall you ever leave this red-hot floor.'

The reader will doubtless excuse us from making any further quotations of this description. These are but a fair sample of the abominable inculcations which beings in human shape, and called "divines," "men of God," "Holy men," etc., for centuries regaled their credulous hearers and required them to believe. Is it strange that those who can believe such horrible drivel as this should entertain a dread of the future life and that their happiness in this life was embittered in contemplating existence in the next?

Fortunately this abhorrent belief in an eternity of agony for the far greater portion of the human race is not entertained over the entire world. Christianity is the only religion of the hundreds that make up the total of human creeds that teaches a hell of endless torture. The Mohammedans have a modified hell, but it is not endless. Brahmanism recognizes degrees of future unhappiness, but the extremest of their views in this direction bears no comparison with the terrors of the Christian hell. The same may be said of the theology of the Egyptians, Grecians, and

Romans. They had far less of revengeful gods and torturing hells and devils. Judaism was confined to this life and did not teach a future state of punishment. It was reserved for Christianity to inculcate this most abhorrent belief, and it has been the powerful engine of priests, inquisitors and persecutors for fifteen hundred years; enough, surely, to cause it to be heartily execrated by every humane and sympathetic man. What avails it if five or ten per cent of the human family are in Abraham's bosom or are otherwise wafted to the plains of Paradise, there to bow eternally before the throne on which sits the king of vengeance and punishment, if all the balance are to be cast into a seething, sulphurous, fiery pit from which, according to the divines above quoted, there is no possible escape, and where the terrible torture cannot be ended by death.

From all these horrors, the scientist, the Rationalist, the Liberalist and the Spiritualist, are freed. They look upon death as a simple and necessary condition of Nature, which can be contemplated without fear or terror. They see that death is as essential as life; that composition and decomposition, organization and disorganization are the eternal law which rules throughout all Nature. One is as necessary as the other; that there cannot be life without death; and that one organization is made up of the atomic constituents of others which preceded it. The material of which we are composed has entered into human and animal bodies thousands upon thousands of times. Life is the result of organization. The trituration of the primitive rocks composed the soil from which, with water and the sun's warmth, vegetable life in the form of plants, grains and fruits are produced

In these are garnered the sun's rays in the form of latent heat and the elements which, by being eaten, digested and assimilated, produce animal and human life. When the atoms or molecules composing living bodies have performed their service, and when the organizations die and decompose, they return again to their original conditions or unite in forming new compounds, and thus the eternal rotation is kept up; not a particle of matter passing out of existence, nor being lessened or increased.

Truly has the earth we tread been called a vast cemetery; the rocks and stones may be regarded as monuments and tomb-stones, upon which are engraved the history of millions and trillions who have preceded us in existence since the earth was peopled.

A careful calculation has been made and an estimate arrived at, that upon this globe since man was evolved from lower orders of life, have been 36,657,843,273,075,000 persons. This vast number is more than the mind can comprehend; but when divided by 3,095,000—the number of square leagues on the globe—leave 11,320,688,732 square miles of land, which being divided as before, give 1,314,622,076 persons to each square mile. If we reduce these miles to square rods the number will be, 1,853,174,600,000, which divided in like manner, will give, 1,283 inhabitants to each square rod, and these being reduced to feet will give about five persons to each square foot of earth. This, undoubtedly, is only an approximate estimate; and as some portions of the earth have been more densely populated than others, the number of persons to the square rod or square foot must have been much greater in some parts of the globe than this estimate. If it is true that 1,283

persons is the number of human beings who have lived and died on each square rod—averaged—it is not at all improbable that on many parts of the earth 5,000 persons have lived and died upon a single square rod. Probably there is but little matter on the surface of the earth but what has at some time helped to constitute human organizations, and portions of the gasses and fluids have thousands upon thousands of times assisted in making sentient human beings. Life and death have thus through the ages closely followed each other—each important in the great economy of Nature.

Death, as we have seen, is essential to life. Massacre, even, is incessant; flowers, animals, and men, are dying every moment; the earth is a vast slaughter-house and the ocean is reddened with blood. One form of life is constantly being built up from other forms; small fishes are converted into larger ones; plants are being transformed into animals and animals into men. When the more death takes place, the more life, in some form, is the result. In the great law of compensation which abounds in the entire economy of Nature there is absolutely no waste or loss of life-force. Death is essential to life, and equally forms a part of the laws of the Universe.

Death, then, should not be regarded as an enemy, but as a friend. As after the toils of a wearisome day nothing is so sweet as a refreshing sleep, when consciousness for the time being takes its departure, so after the toils, troubles, and afflictions of life are ended, how welcome the long, silent sleep that supervenes! How truthful and appropriate the couplet of Dr. Johnson:

“ 'Tis a glorious boon to die;
This favor can't be prized too high.”

The epitaph placed by A. J. Davis upon the tombstone of his father beautifully expresses his view of the silent messenger. “Death is but a kind and welcome servant who unlocks with noiseless hand, life's flower-encircled door to show us those we love.”

Life, of course, is sweet to the whole human race, save to those bowed down in suffering and sorrow of a mental or physical nature, but when its busy scenes are enacted, when efforts and struggles are over, when ambition is satisfied, when health and strength have departed, when the hopes and fears have been realized or blasted, how sweet the long, quiet sleep which knows no waking! If eight hours' repose and forgetfulness are welcome to the tired frame, why should a long continued sleep be looked upon with terror and misgiving? Death, in itself, is not painful; disease or injury may induce conditions that cause acute suffering, but these are more unnatural than otherwise. As a rule, death is much like the burning out of a taper or the ebbing of a gentle stream, without pain, without suffering. The struggles accompanying death which often appear as most painful, are only apparent. The senses have become so benumbed or paralyzed that acute feeling is absent. “The senses fail as life recedes.”

It is true, too, that we are dying every day, all through our lives. During every second of our existence we are throwing off effete particles of matter which are dead, and are replacing them with new molecules of life and vigor; thus life and death go hand in hand forever.

It is superstition and the false teaching of theolo-

gians, as we observed, that have clothed death with all the terror and dread with which is usually contemplated. It is they who have filled the minds of the ignorant and credulous with the horrible pictures of gods and devils, gorgons and goblins. Without any warrant in Nature or reason has death been converted into the "king of terrors," and made to be regarded as the greatest enemy of man. How can this class ever fully atone for the wrongs they have done the race ?

Those who deprive their fellow beings of happiness are their greatest enemies. Men must learn to discard these false teachers, and look to the truths of Nature and the inculcations of reason, and then the fear of death will have mainly passed away.

How absurd in these theologians to paint horrid pictures of a future life, making the imaginary gods and devils of equal cruelty and malice, protracting the torments instituted by them to a never-ending eternity, and making the same consequent upon our belief or unbelief in dogmas and claims that are abhorrent to our every sense and aspiration ; as if our belief was entirely under our control, and that we are capable of believing anything we choose to, and that our views are not controlled by the laws of evidence and conviction. A man cannot believe that a crow is white, though he is told to do so ; he cannot believe a stone is bread ; that the sun is no more brilliant than a mountain of rocks ; or that one is three, and that three are one. How cruel, then, to consign him to an eternity of torture, because he cannot do what he cannot. To do this is as unreasonable as are the demands of priestcraft, theology and superstition.

Though in this state of existence we find that the

forces of Nature—which may be denominated the supreme power, or God—are not malicious, revengeful or cruel, they do not torture the helpless and the erring without cause or object. The theologians would have us believe that this supreme power will follow us after death and consign us to indescribable torments which have no end.

How greatly this class of men wrong and belie the ruling powers, or the Deity they claim to describe. If he is not merciless, vindictive and revengeful here, what warrant is there for saying he will be so there? If the forces of the Universe are adapted to the happiness of man in this stage of existence is there any good reason to suppose there will be a change of policy or results in the next, if there is one? Is not the Universe governed by eternal, unchangeable principles or laws? Is it not the same with Deity, whatever he may be? Are there any just grounds for theologians to assume that Deity indulges in petty hatred and revenge, and that he will spend any portion of his time in arraigning fallible mortals for their shortcomings, and in punishing them perpetually, merely because he has the power to do so, and without any hope of reformation or improvement?

This doctrine is the most monstrous defamation and slander upon the character of Deity that has ever been devised, and the injury it has done in the world in destroying the happiness of man and giving license or pretext for the infernal persecutions and bloodshed that for a thousands years, and more, were practiced in the world, are, as before remarked, impossible to be computed.

Very few of these advocates for the tortures of hell will admit for a moment that there is the slightest

possibility for the damned souls who are doomed to its tortures ever by any means to make their escape, either by good conduct, repentance, prayer or reformation. Nothing can make a particle of difference. This ruling power, which they inconsistently call a God of love and mercy, is inexorable. He will not yield one iota in the severity of his punishment nor lessen one moment its continuance. It must last for limitless ages—yes, decillions of centuries—one everlasting continuation of the most severe agony for countless quintillions of wretched human beings who were brought into existence without any agency or choice of their own, and for simply acting out the natures with which they were endowed, but more especially, as we said, for not believing the code of theological ethics, or rather the “infernal tomfooleries” which a privileged aristocracy who live and fatten by declaring these monstrosities—and all without object or hope of doing the slightest good by this eternal cruelty and punishment!!

What a horrible picture this, for a loving God! What a monstrous libel upon the character of any being! All the demons and devils which the brains of superstitious men have invented, could not begin to equal the monstrosity of such a God! It is all false—false as hell itself. There is no such being; no such aimless, hopeless punishment; there is no being who delights in burning and tormenting poor erring souls. It is the basest falsehood that the imagination of man has ever devised, and the world should hasten to rid itself of such a shocking belief. It would be far better to have no God than such a one.

If a hell could be possible for a moment it would seem but just that the class of men who have invent-

ed and promulgated these falsehoods and damned the world with them for so many centuries, should for a limited period, be made to endure its severity in a mild form ; but it would be too terrible even for that class of great offenders. Where is there a being so unfeeling and vindictive as to remand one poor mortal to the torments of hell, whatever may have been his offense?

We should not, perhaps, blame this class of theologians too severely for the monstrous theories they have so long proclaimed to their fellow beings ; for it has all been the result of ignorance and superstition ; or in other words, a reflex of the darkness in which the world has so long been groping. We see too, that the doctrine of devils and hell has been remunerating to the priests. It has enabled them to secure and maintain a control over their fellows which nothing else could have given. The pictures they have drawn of a vindictive God, who consigns his creatures to eternal flames ; the infernal devils who execute his sentences, and the fiery pit where the whole is executed, has been a great source of gain to the clergy, and has given them a power over the minds of their fellow-beings that nothing else could have accomplished. They have caused men and women to believe that they could influence and direct God ; that he conferred with them and made known to them that which he wished the masses to believe and to do. These self-constituted agents and managers for God, have thus done a very successful business in this world of ours. They have caused the cringing millions to look up to them, as having control of their destiny and as wielding such influence at the high court in the sky, that but a word or a nod from them was

sufficient to send hapless mortals to heaven or hell. The exactions they have laid upon the toiling millions as a recompense for thus transacting God's business, has been most onerous to bear, and the tithes and rates and salaries the poor laboring classes have been forced to pay to this sleek, fat-bellied, sanctimonious, hypocritical, exacting class, have been a heavy burden for many, many weary centuries.

Darkness and ignorance has for a long time ruled the moral world, and a cloud of gloom and horror has hung over the minds of men, the dimensions of which it is impossible to calculate. But thanks to the progress of education, civilization and science, new light is breaking in. We are getting so we can discern truth from error. The vindictive gods, the cruel devils, the gorgons and goblins, are fast hastening back to the shades of oblivion, and soon the world will be cursed with their presence no more.

Men and brethren, let us raise a glad shout of rejoicing that the reign of darkness is so nearly over. That reason and truth are steadily gaining the ascendancy over priestcraft, tyranny and lies. That a belief in hell and devils is fast passing from the minds of men, and that the genial, cheering rays dispensed by the sun of science and truth are spreading over the whole world.

The reign of terror has been long and dark, but there is much time yet before us ; the opportunities for acquiring knowledge and real truth are better than ever before. We have only to improve the means within our reach, and discard the errors and absurdities that in the past ruled the world as with a rod of iron, and we have everything to hope for. We are making cheering progress. We are nearing the bright

goal of truth with rapid strides. In another century the world will have no use for revengeful gods, torturing devils, flaming hells, seas of burning brimstone and the hordes of officious, designing priests which have so long ruled the minds of men. These will all pass away, and the reign of truth, reason, and love of humanity, will be inaugurated and will gladden the world. Instead of such a multitude of churches where dogmas and creeds are enjoined, we shall have halls and schools of science and philosophy. Instead of the 65,000 priests that are now scattered over our country, who live sumptuously and are clad in rich apparel, for promulgating absurdities, superstitions and lies, they will gradually give place to teachers of truth who will learn us the nature and beauty of the Universe, and will enlighten us in the fact that in all laudable efforts to promote the happiness of our fellow-beings, we increase and amplify our own. This number of professed representatives from the throne of heaven will then cease trying to make us believe that they have the private ear of the Ruler of the Universe, and that through them we have to learn his secret will and pleasure. They will no longer use efforts to make us believe that God gets angry with human beings for what they think, for what they say and what they do ; and that he stoops to inflict pain and torture for the offenses they are weak enough to commit. All men will then be able to comprehend, it is to be hoped, that whatever God is, that he cannot be a local, circumscribed personage; that he is as extensive as the Universe, and that it contains him, for it contains all that exists.

Henry Ward Beecher in a recent sermon made some very sensible remarks upon the subject of deity.

Among other observations, he said: "It is the question back of all other questions—is there a God? And if there is, do we know anything about him? . . .

There are many realms which have not been entered into which are necessary to a true understanding of the divine nature that science is showing us fast. Step by step, by astronomy, by geology, and still more lately by other nascent sciences, we have transformed in us the notions of the methods of creation, so that the intelligent, well-read man does not stand where all Christians stood a century ago. . . .

No man stands where he can fully understand the character and feelings of a superior order of beings, and certainly not such a one as God. . . .

Looking at the world at large, the Atheism and Infidelity of to-day is the medicine of the world. It is not good to take, but it is necessary to be taken, for the impositions of men and the ingenuities of men to describe, and the accumulation of rites and ceremonies, and the misplacing of authority, and all the organism of Christianity and the churches, and the ministers, the doctrines and the wheels of the world are absolutely clogged up with things which men want to let go, and we shall not cleanse them but by some such great sweeping inundations. . . .

If there is no God, it will be no harm to know it, and if there is a God, they are not going to extinguish him by turning any of their alembics or anything else over him. What we think of the sun, the sun don't care about. God is, or he is not, and either way it is better we should know it; therefore whatever may come from the researches of thoughtful men, let it come. It may do some harm, but it will cleanse the world of ten thousand evils."

These are truly advanced views to be entertained and uttered by an orthodox clergyman, and much is to be hoped for the future condition of public sentiment, if such declarations can come from our pulpits. "What we think of the sun, the sun don't care about," is an impressive lesson. Of all the deities or symbols for gods that men have invented or adopted for worship, the sun is undoubtedly the most appropriate. The sun-worshippers have been quite as sensible as any who have existed. The sun rises every morning with beaming rays which are benignantly shed upon all parts of the world. Light and heat are produced by the effect of its beams upon our atmosphere. The earth is warmed and fructified by it, and all forms of life, whether vegetable or animal, are due to its influence. Without it, this earth would be a wandering ball, enveloped in the most intense cold—eternal death, perpetual winter, endless gloom—a dawnless night, without a scintilla of light, a particle of life, and but little motion; unless it strayed away into some other solar system and became warmed and enlightened by the rays of its sun. All can realize that we are greatly indebted to the sun, but it is still difficult to fully comprehend the magnitude of this indebtedness. The sum total of life that exists upon this planet is immense; the myriads of forms of life in the vegetable and animal kingdom on the surface of the earth, in the ocean, in the air, the millions of forms of life, seen and unseen, from the microscopic, infinitesimal monad whose brief life lasts but thirty minutes, to the elephant and the whale whose existence continues over a century, all, all derive their life, their vigor, their activity, their muscular strength, their sentient powers, al.

their happiness and all their capacity to enjoy happiness, directly from the sun and its influence. If this sphere we inhabit has a God—a supreme power—it must be ~~the~~ the sun. What else can it be? From what source do we derive any of the benefits we enjoy, save from the genial influence of the sun, operating upon the elements and properties which exist upon, and around this planet?

What then is the sun? A vast body of matter in a state of fusion, throwing off immense quantities of substance in the form of light and heat, and constantly being fed and compensated by an infinitude of meteors, aerolites and small bodies of matter eternally aggregating and floating in space. It is not a sentient power. It does not think nor reason, though it dispenses those qualities and elements which constitute us sentient, thinking beings. How truly Beecher exclaims: “What we think of the sun, the sun don’t care about.” It is wholly out of our power to do ought to aid or injure him. If his rays are too direct and powerful in portions of the earth; if he scorches and burns us, we may hang up a blanket to prevent his rays striking a given point, or we may erect other similar means to make a shade, but what can we do to effect the sun, favorably or unfavorably? And what does it care for our oblations, our adorations, our actions or our thoughts? Absolutely nothing. Vain it is for us to prostrate ourselves on the earth before him; vain it is to tender incense and worship to his glorious appearance; vain it is to call upon him for aid, or mercy or any special dispensation of goodness. We cannot make him hear. Our cries cannot reach him. We may bask in his rays; we may enjoy the genial influence which he con-

stantly imparts; we may be wise or unwise in improving the opportunities that we enjoy; we may gather or scatter the blessings with which we are surrounded; we may be presumptuous enough to think we can guide the glorious orb; we may vainly think to instruct him as to his course, and as to the beneficence he ought to dispense here or there; we may seek to do him good by our puny powers; we may think his rays at times are too burning, at other times may think he hides himself in obscurity; we may seek to hasten him on his journey, or to induce him to tarry but for an hour, but what does it all amount to? and what cares the sun for aught we can say, do or think? Nothing. But he cares just as much as any Deity that exists. Whoever Deity is, whatever he is, and wherever he is, he is not offended at our thoughts, our words nor our actions. If there is a Deity, he must be *infinite*—as boundless as the Universe—he must fill immensity. If he fills immensity, there cannot be room for aught else; and then what fills all space is God. We call it the Universe, and it seems a fitting name. God is only another name for the Universe, and as a superstitious idea of a limited person—a local being, is connected with the term, it seems a less appropriate name by which to designate the infinite—the *supreme*—the ALL, than the Universe.

One truth must be admitted to be axiomatic, and that is, that every particle of matter, every force, every incentive to life and motion that are in the Universe, belong to it and are parts of it. There is no matter, power or principle extraneous to it. The Universe is a unit and all the God there is, or can be, is the Universe. The Universe is not only infinite, but it is eternal—without beginning of existence or

end days. Not a grain of matter that helps to constitute it is creatable nor destructible. Not all the chemists and scientists in the world are able to add a grain to the weight of the earth, nor to abstract a grain from it. The component parts of the Universe are constantly evolving and changing, and may pass through millions of forms ; but their existence cannot be destroyed.

We dissent entirely from the theory that matter is in itself dead or inert, and cannot move or act until operated upon by a force extraneous to it. On the contrary, matter inherently possesses all the force, power and motion that exists, and every particle of matter possesses this power or force. Dead matter, or inertia, is an absurdity ; matter is ever living and the source of all life, power and motion. Force and motion are increased as the magnitude of bodies is increased, other conditions being the same. All bodies have motion ; nothing in the Universe stands still ; everywhere are motion, activity, life. Prof. Proctor assumes that every sun, every world, every planet, has motion in proportion to its size ; that the motion of the earth is seven miles per second, Jupiter forty miles per second, while the sun has three hundred and fifty miles per second ; thus, the larger the body of matter, the greater its motion, power and force. We must never lose sight of the great fact that all force and all motion pertain to matter, and have no existence disconnected with it.

Whatever then, we repeat, the infinite is, whether we denominate it Universe, Cosmos, Universal Matter, Protoplasm or God, we may safely conclude that it does not stop to trouble itself about the thoughts or actions of insects, fishes, reptiles, birds, quadrupeds,

nor human beings. It is all a mistake, that it becomes angry at men for living and acting out their natures, and that it becomes vindictive and unforgiving, and that this anger and enmity is exhibited chiefly after death, and does not become satisfied through the endless ages of eternity. It is the priests, as we have said, who have been the authors of this abominable doctrine. It is they who have planted and nurtured these harrowing fears. Though they admit God to be kind, beneficent and forbearing in this life, they take great pains to make us believe that when we have passed the portals of death he becomes changed towards us, and that though while here he is loving and slow to anger, he there becomes terribly relentless and cruel. There is not the slightest reason upon which to found an opinion that the Supreme Power changes in the least degree in his character and disposition towards the animated portions of the Universe. He is the same in all states and stages of existence. If there is a future state where humanity has a continued existence, the Infinite will be the same there as here—the same in the future state as in the present. He does not punish here and he will not punish there. We have often said, God is no more to be feared in passing from the present state of existence into the future state, than in passing from New York into the State of Pennsylvania. His character is the same in all states alike. He is not vindictive; he does not punish in anger and without cessation here nor hereafter.

We said, the Materialist and the Spiritualist are agreed as to the fear of death and what succeeds it. The first recognizes the fact that human beings come into existence by the same natural process by which

all forms of life are propagated and continued. He sees that individual life arises from organization and believes it must discontinue when the organization terminates. He believes in no future state of individual intellect and life. When we pass from this form of existence, our individuality ceases ; the particles of matter of which we are composed return to the condition from which they were evolved, and we go back to the state of unconsciousness we occupied previous to our individual existence. He sees nothing terrible in this. As he does not mourn because he had no individual existence before his birth, he does not mourn because he has none after his death. It must be admitted that this view is infinitely better than the Christian belief in an eternity of suffering and unhappiness, without object or benefit.

The Spiritualist believes that the human race, and perhaps all animated existences, have a dual life ; that this primitive or rudimental state is succeeded by a more protracted and more ethereal existence. That during our rudimental life we perfect or develop a finer and more subtle organization of matter in a superior form, and that this sublimated body continues to live, to think and act after the coarser body has passed through the change called death, and has ceased to exist. The second body or organization they believe to be just as real, just as material as the first form, but more refined and ethereal, bearing the same relation, perhaps, to the rudimental existence that the perfume or the otto of roses bears to the rough, thorny rose-bush. That in all forms of life there are both primary and ultimate conditions ; each being the result of organization ; each being alike sustained by nourishment and assimilation, and

each being perfect in functional development. For this reason it is believed we continue to think and act as individuals, after we pass from the rudimental condition.

Upon the question of a future life—a continuation of individual organizations, the world is greatly divided. Powerful intellects have been arrayed on either side, and all available arguments, pro and con, have been used again and again. A preponderance of mankind has, doubtless, inclined to a belief in a future life, although they have not agreed as to the means by which it is obtained. Some have regarded it as a natural result of our earth-life—a corollary of our mundane existence. Others believe the future life or immortality, a special gift from God or his Son, and that it comes from believing a prescribed set of dogmas—faith in a certain creed. It cannot appear reasonable to a thinking mind, that a future existence depends upon any set of opinions, nor that it is a partial favor granted to a portion, only, of human beings, and denied to the remainder. If it is a *truth*, it exists in keeping with the immutable laws of the Universe, and is general in its character; the same with all nationalities, colors and creeds, and including, perhaps, the lower orders of animal life.

After some years of doubt we have been led to give our adhesions to a belief in a continued existence. This belief has been induced by the proofs we have witnessed, the manifestations of intelligence unconnected with visible physical organizations, and which have been brought to our cognizance through the agency of what are called, spirit-phenomena. Recognizing the fact that much that has been palmed off as this class of phenomena has been fraudulent and un-

worthy of attention, it cannot be successfully denied that under proper conditions certain phenomena do take place which cannot be relegated to the domain of deception. The cry of "fraud" will not suffice to meet the actual results that take place in the direction indicated. A force is made apparent, an intelligence is demonstrated, that for want of a better theory, is attributed to invisible existences, possessing organs of thought and action similar to ourselves. When the laws of the Universe, which are still greatly unknown to us, are brought to our knowledge and comprehension, we may be able to assign other causes than spirit-existence for the phenomena that take place; but until this time comes, the Spiritualistic theory seems the more probable, and covers more of the *facts* than any other hypothesis that has been advanced.

Knowing of no intelligence, save that which is the result of organization adapted to its production, and finding convincing proof of an intelligence coming from invisible sources, it is an easy step to arrive at the conclusion that there does exist, finer, ethereal, sublimated individualities possessing organs, parts and functions, though not obvious to our rudimental visual organs. This step we perhaps have taken. It is easy to comprehend that a large portion of matter in an aeriform and attenuated state exists in a condition not appreciable by our organs of sight; and scientists tell us that all the rocks, minerals, oxides and fluids forming this earth, are susceptible of being transformed into gases, invisible to the human eye, and that in the long ago they once occupied that invisible, impalpable condition.

In the multifarious forms and evolutions through

which matter has passed, worlds, systems and constellations have been formed; and on our own globe we perceive that soils have been produced, and with the influence of the sun, vegetable, animal and sentient life are the product. These results are most wonderful, but they impart not to us the sum total of the capabilities of matter. Every day new facts are revealed to us, and year after year new revelations are made, that but a few years earlier would have been pronounced impossible.

If three fourths of a century ago a prediction had been made that in fifty years the oceans and every principal river of the earth would have been navigated by splendid floating palaces, driven by an unknown power at the rate of fifteen to twenty miles an hour, and that by the same force long trains of heavy carriages, carrying fifty tons of freight or one hundred human beings each, would be rapidly transported across plains and valleys, through forests, over and through mountains, under and over rivers at the rate of thirty miles an hour; would such a prediction have then gained credence? Now we can believe it easily.

If fifty years ago it had been said that within a few years, by aid of the sun's rays and a few chemicals, accurate pictures of persons, objects and landscapes could be almost instantaneously cast upon paper, metal and ivory, who would have believed it? Now we admit it without a question.

If forty years ago it had been asserted that in three decades the thoughts and intelligence of man could be conveyed three thousand miles in a second of time, and that the same could be sent thousands of miles from continent to continent under the ocean, would

it have been believed? Now this is being done every hour.

If a quarter of a century ago we had been assured that, by the aid of the spectroscope, the chemical constituency of the sun, the planets, comets, fixed stars and the distant nebulæ could be determined, would we have readily believed it? Now we accept it as true. Thus we see one stage of development after another in the domain of matter is constantly being brought to our consciousness. If it proves to be a truth that we, as organized beings have a continued existence; that we perfect while in this stage a finer and less destructable organization, that lives, and acts, and thinks for thousands of years, it is perhaps no more strange nor wonderful that the various phenomena of life and material evolution which we already partially comprehend. As we remarked, we know not yet but little of the capabilities and possibilities of matter, we know but little of the law of psychology, and when we know more, perhaps a continued existence after death will appear quite possible and reasonable. It is certainly desirable that our existence should be as pleasant and as long as possible. It is well calculated to exalt our views and estimates of the Universe if we find a continued existence after death is among its wonderful provisions and possibilities. As choice and wish, however, can have no part in determining the question, we have to look only to the palpable and actual facts that may be presented to our comprehension.

Imbued with the conviction that MATTER with its inherent forces is all that is—that it does all that is done, we cannot agree with those who claim that matter is only the result of spirit—that spirit is the

substance, and matter the shadow. We dissent entirely from the philosophy which claims that spirit is everything, and matter nothing. On the other hand, matter is the *summa summarum* of all existences. Whatever is not matter is nothing. If spirit is anything, it is a form of matter; matter is not a product of spirit, but spirit a product of matter and in a high form of evolution which matter is capable of attaining. If this is so; if spirit existences are material organizations, it is not difficult to comprehend a continued individual life; but not an *immortal* existence. By immortality we understand a never-ending existence. It is a logical conclusion that that which has no end could have had no beginning. It is an axiomatic truth, that what has a beginning must have an end. As it is very evident, that as individuals, we all had a beginning but a few decades ago, (despite the untenable theory of the incarnationists, who hold that we are eternal as individual entities and never had a beginning) the only logical deduction that can be arrived at, is, that at some period of time our individual existence must terminate, when the elementary molecules of which we are composed must revert back to the great fountain of the Universe whence they came. How long this individual, conscious existence may continue, we know not; possibly thousands of years. If, however, in the wonderful provisions and capabilities of the Universe, individual immortality is among the possibilities, let us duly appreciate the future that awaits us. Of all this, however, we shall know more, or know less, when, in the language of our Spiritualistic friends, we "leave the physical plane" and "cross the shining river."

As much, however, of all this theory of the future

life is beyond the ken of our vision ; as much of it is mere speculation, let us not waste our time and energies in a fruitless effort to look into the beyond. While we occupy this state of existence it is wise for us to give our whole attention to the duties, labors and objects of this life, and leave the imaginary conditions of a future life until we have finished with this, and are far more able to meet and discharge the duties of another. We find plenty here to employ all our talents, energies and abilities, and it is unwise in us to neglect them, and in preference, give our attention to that so far beyond our grasp and comprehension. Our services are needed here. All the efforts we are capable of accomplishing can be usefully employed here, and cannot be intelligently directed to conditions in the world beyond our sight and knowledge. Let us, then, while here, live for this world only, securing and increasing our own happiness in every conceivable and legitimate way, and in adding to the happiness of those around us, to the extent of our ability.

Happiness and usefulness should be the great objects of existence. These consist not in long-faced solemnity, unnatural gravity, hypocritical piety, nor in keeping up a warfare on the harmless pleasures of life; neither are they derived from the pursuit of passion, vanity and frivolity. Cheerfulness and health are two great requisites to happiness and usefulness. These are courted and won by a judicious course, or are dissipated and repulsed by an opposite course. The object of our lives should be to make this world as beautiful, and ourselves and our fellows as happy as is in our power. If we do this we need never have a fear of death, or of what is to come after it. Such a course

will make us happy here and will place us in a position to enter into the joys of another existence, if there is one.

At all events there is no cause why we should suffer our minds to harbor fears and terrors about the future, and the punishment and the sorrow which the reverend gentry would have us believe eternally exist there. Whether death terminates our existence or opens up to our vision a brighter and better life, let us dispel all fear of death ; all dismal misgivings, all superstitious dread, which is the inevitable necessity and counterpart of all that has life.

“ Do you ask for Heaven? Seek it here; and Hell is where you make it.”

We will close with the beautiful, impressive words of Ingersoll : “ Reason, observation and experience—the Holy Trinity of science, have taught us that happiness is the only good ; that the time to be happy is now, and the way to be happy is to make others so. This is enough for us. In this belief we are content to live and die. If, by any possibility, the existence of a power superior to, and independent of nature shall be demonstrated, there will then be time enough to kneel. Until then, let us stand erect.”



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SCIENTIFIC SERIES. No. 1,

HEREDITARY TRANSMISSION;

Illustrations of its Occurrence, Explanation of its Phenomena by the Placidule Theory, and Modification of the Evolution Doctrine.

BY PROF. LOUIS ELSBERG, M.D.

[Delivered before the New York Liberal Club.]

In the whole domain of science there is probably no more interesting subject than generation and inheritance. It forms the chief theme of the literary fragments which have come down to us from the oldest times, as, for instance, those of Orpheus, Pythagoras, and Anaxagoras, and a vast number of philosophical and medical works from their time to the present. Even in the Dark Ages, when cloister-scholastics seemed to have destroyed all zest for investigating Natural Science, this subject inspired several holy fathers, who published works that we to-day cannot but call obscene; some of which still exist, as those of Pope John XX, the Bishop Albertus, the author of "*De Secretis Mulierum*," and that of Michaelis Scotus; and which, as Blumenbach justly observes, prove that these holy men were much interested, if not in the practice, certainly in the theory of generation.

The phenomena of inheritance interest not only the naturalist, but also the theologian, the novelist, the teacher and the physician. While the naturalist uses such types as are inherited as bases of classification for animals and plants into classes, orders, families, species, and so on; those engaged in education endeavor to lessen or advance the effect of hereditary transmissions, by mental and physical training; the novelist allows his hero or heroine, no matter how amiable personally, to meet an unavoidable fate on account of some action of their ancestors; the physician aims to free his patients of inherited tendencies to disease, and to preserve future generations from similar predispositions; and the theologian still passes judgment upon the unborn child, on account of the inheritance of original sin.

I may take for granted that most of you are familiar with instances of inheritance of bodily and mental traits. Not only prominent but seemingly insignificant peculiarities are sometimes transmitted, and if I were to recite to you the recorded cases, selecting none but absolutely authenticated ones, I could, nevertheless, with their mere mentioning, fill up more than the whole evening.

A very remarkable phenomenon, and one that has much bearing upon my special theme this evening, is the so-called atavism, that is, the fact that sometimes an anomaly or peculiarity existing in an animal is lost, for one or more generations and reappears in a following one; that, for instance, sometimes children do not resemble their parents, but are very much like their grandparents or some ancestor even further removed. There are well authenticated cases in which characteristic features or qualities of a particular fami-

ly, after being absent for several generations, reappear. One of the most remarkable examples of atavism well known to the breeders of horses is the fact that sometimes very characteristic dark stripes appear in a colt, similar to those of the zebra, the quagga and other wild species of horses of Africa. Horses of various breeds and of all colors have these dark stripes sometimes, which can only be explained as a reappearance of the long-buried ancestral form of all horses, which doubtless had stripes like the zebra, quagga, etc. In other domestic animals, there sometimes appear certain peculiarities which distinguished their ancestors in the wild condition. In the vegetable kingdom, also, atavism is frequently observed. You all know the common snap-dragon—the yellow toadflax (*Linaria vulgaris*)—which grows by the edges of fields, roadsides, etc. Its corolla has two long and two short stamens, but occasionally a corolla (*Peloria*) appears which is funnel-shaped and is regularly five-lobed and five spurred. This *peloria* occurs as an atavism to the old ancestral forms of *linaria* which had a five-spurred corolla, the stamens having gradually become different.

I shall pass over other phenomena of inheritance among animals and plants, which, however, alone make cattle breeding and plant culture possible, and bring to your notice a few examples relating to human inheritances. Of these, I shall, with few exceptions, select only such as may be found in the work of Prof. Seidlitz on Hereditary Transmission, published in St. Petersburg, in 1865, where detailed authentications and authorities are given:

1. That the proportions in the size of the bones which determine stature are inheritable is seen in

families, nations and races. One of the best known cases is that of one of the richest families of Kentucky of whom the father when seventy years old measured six feet four inches and weighed two hundred pounds, and the mother measured six feet four inches and weighed two hundred and eighty-six pounds. Their six sons and three daughters measured from six feet two inches to six feet eleven inches and weighed from one hundred and ninety-seven to two hundred and ninety-six pounds. There are a number of grandchildren, and most of them measure six feet and over. Very early or delayed development of teeth, the first set as well as the second, and their early or late decay is sometimes peculiar to families for several generations, and causes the same suffering to children that parents and grandparents have experienced. A greater or less number of fingers than five, or of toes than five, is hereditary; Carlisle observed the occurrence of six fingers on each hand and of six toes on each foot through four generations. The great-grandmother had been born with this anomaly. She had three daughters, and two had the same number of fingers and toes that she had. In the third generation of five children four had the same formation, and in the fourth generation of eight children, four.

2. In the muscles of voluntary motion we do not fail to see the occurrences of hereditary transmission of peculiarities: thus thick calves, strong muscles of the neck and chest, or the opposite conditions, are family peculiarities. In the face the forms of muscles together with that of bones present themselves as family resemblances in expression, features and peculiarities, often extending to the smallest details. The

voice, the walk, peculiar movements of arms or hands, the peculiarity of wearing the heel of the boot or shoe over or off on one side, mode of laughter and abnormal conditions, such as squinting, stammering, tendency to hernia, etc., are frequently noticeable in particular families.

3. Inheritances of peculiarities of the integument, the skin and hair, and of the mucous membrane, are frequently met with. The color of the skin has long been used to discriminate between races, as white, red, black, etc., and *anomalies* of the general coloration are observed in particular families through several generations. Catlin reports finding among the Missouri Indians, who are copper-colored and have black hair soft as silk, a family of twelve persons, with light, brittle hair, almost white skin, and brown or blue eyes. In negroes white spots, and in white people dark, yellow or other colored spots are sometimes inherited in a particular part of the body. Arthaud describes a case in which the son of a European and a negress had the usual color of the mulatto, but on his forehead, arms and legs, places where the grandmother, the father and the uncle of the boy had abnormal white spots of a peculiar shape, he had white and brownish spots of the same peculiar shape. The texture of the skin and anomalies in different parts of the body pass from parents to children. Flabby or tense, thin or thick skin, red or pale cheeks, nose and lips, are met with as family peculiarities generation after generation. The same is true of the tendency to the deposit of fat on particular parts, as under the chin, on the hands, or posteriorly, as in the case of the Hottentot women. As to the hair, its color, elasticity, curling, thickness

and extent over the body, indeed, even the forms of the nails, are inheritable. Mr. W. B. Tegemeier, a well-known English naturalist, has recently published a description, with portraits, of three members of a Burmese family, who through three generations, have exhibited the peculiarity of a remarkable development of hair over their entire faces, every part of the skin of the face and neck, even eyelids, nose and ears, being covered with a thick, silky hair of a brown color, and from four to ten inches long. The article was republished in this country in the *Scientific American* for February 20th, 1875. A peculiar odor from the skin is met with in particular races and families. Diseased conditions of the skin frequently pass from parent to child. The well-known case of Edward Lambert, frequently examined by physicians, who had a crust an inch thick over the whole of his body, may be mentioned here. He had six children, each of whom became affected at the same period of life as he, with the same disease. Five of these children died childless. The sixth had six daughters and two sons, John and Richard. Of the daughters nothing is known. The sons were examined by Tilesius, who reported that they were affected by the same disease as the grandfather. As to the mucous membrane, different persons have different inherited weak spots. One gets a catarrh in the head, another a throat or bronchial catarrh, a third a catarrh of the bowels or bladder, etc., when equally exposed.

4. The transmission of the peculiarities of the digestive apparatus is noticeable, not only in families but in whole nations. The ability to eat great amounts of food at one time is inheritable. Kalmucks can eat a whole sheep at once, and in four or five hours digest

It. Hindoos would not be able to eat the twentieth part. The peculiar form of tongue, the position of the teeth, the inclination or disinclination to particular kinds of food, the mode of digestion : all these are repeated from one generation to another. The inheritance of malformations of the stomach, the liver, and other portions of the alimentary canal, is recorded in medical works. The intimate connection between the integrity of the digestive apparatus and certain psychical states are known to everybody. Bad digestion sours the temper and disposition, and when frequent or continuous, may lead to hypochondriasis, or even suicide. Corresponding psychical inheritances, therefore, go hand in hand with those of the digestory apparatus.

5. We now come to the blood and blood-vessels. There are examples of inheritance of the amount of blood, of the proportions and relations of its constituent parts, of the form and functions of the large and smaller vessels extending through a number of generations—of the tendency to plethora, to anemia, to inflammations of the heart, and to all sorts of dyscrasiæ. Peculiarities of the circulatory system are so intimately connected with mental and moral conditions, that even in common parlance we term a violent, thoughtless, or passionate individual “hot-blooded,” and a quiet, calculating or immovable one “cold-blooded.” We speak of persons of “noble blood” and of “bad blood;” and of “large-hearted,” “small-hearted,” “hard-hearted” people and families.

6. In the respiratory organs we find proofs of hereditary transmission. Comparative measurements have disclosed national and race differences in the periphery of the chest, in the length of the breast-bone, in

the capacity of the lungs. There can be no doubt that the condition of the lungs themselves is inheritable; at all events tendencies to their diseased or abnormal conditions; not only to pulmonary consumption, hæmorrhage, apoplexy, but also to emphysema, asthma and catarrh. Just as joyful and sad emotions tend to stimulate or to depress breathing, so do strong or diseased respiratory organs react upon the mind, and with the material inheritance there goes along the corresponding psychological.

The peculiarities of that sense, which sentinel-like stands at the entrance gate of the respiratory apparatus, the sense of *smell*, and which has a special relation in animals, at least, to the sexual function, are certainly inheritable. In relation to the organ of *speech*, which distinguishes man from all other inhabitants of the globe, we may say that its inheritance are less observable in the forms of the palate or throat, than in words and vocal sounds. Nevertheless all changes, abbreviations, inflections and variations of vowels and consonants, are much more the consequence of anatomical and physiological conditions than philologists generally suppose. In all languages certain vowels easily change into each other. For instance *a* and *o*, *e* and *i*, *ai* and *oi*, etc. Certain consonants easily take the place of others; for instance, *l* the place of *r*, and *vice versa*; *t* the place of *s*, and *vice versa*. The labials, *b* and *p*, *f* and *v*, easily change places. Some people cannot distinguish *t* from *d*, *p* from *b*, and make a soft sound instead of a hard, or the hard sound, when they should make the soft. The Swedes pronounce the hard *s* where other nations have a soft *z*. Russians and Italians, and even the French, can hardly produce the spiritus asper *h*. The

Chinese have no *r* sound, and in attempting to pronounce it say *l* instead. The Esths have no *f*. The Tuscans change the soft *l* after consonants into a still softer *i*; people of Southern Italy into an *r*. Altogether, in language are shown the inheritances of the organs of speech.

7. As to the genital apparatus, here all inheritance is commenced. The first living plastid would have remained without progeny if it had had no power of generation and hereditary transmission, and had not been able to transmit this power to its descendants. Only because every newly acquired individual form of life *was* transmitted, the simple has become the infinitely complex, which, however, in the time of reproductive maturity again produces germ plastids, which, simple in form, have the power slowly to develop the whole sum of the gradually accumulated parental qualities. What my conception is of the manner in which this is done, is the main theme of this lecture, and this will occupy us in detail after I have communicated a few more facts of heredity.

In the human germ the power of transmission exists sometimes unabated and sometimes lessened, constituting either strong or weak generative force; in the first case leading to vigorous propagation of the species, in the other case, producing its gradual or sudden extinction. Families, tribes, peoples and races, apparently perfectly well organized, die out, the two individuals coming together for procreative purposes having only one, or perhaps no offspring. On the other hand, other tribes and races increase in number and vitality. Negresses easily conceive, are very prolific, frequently bear twins, have much milk and have much love for offspring. French women, on the

other hand, especially those of the upper ranks of society, are frequently wanting in milk, take no pleasure in bringing up their children, in fact, frequently putting them away—baby farming being a flourishing institution in France. The statistics of France since the Franco-Prussian war show that the birthrate is less than the deathrate. Among the peasantry in Russia there occur every year a number of cases of triple and quadruple births. There are on record several occurrences of even quintuple births. Among the Turks, Persians and Arabs, twins are very rare. Sometimes the peculiarity of bearing many or few children runs in families. Thus Osiander mentions a woman who in eleven births bore thirty-two children. She was one of four born at the same time of a mother who had thirty-eight children. The wife of a gentleman well known in this city became the mother of thirty-six children, twenty-eight of whom were living twenty years ago. Many of these children were twins and triplets, and several of her daughters also gave birth to twins and triplets.

Early or late maturity, the forms of the pelvis, the functions of the uterus and mammary glands, present inherited characteristics of the female sex, which too often appear as pathological conditions in this country; and we cannot doubt that peculiar conditions of the sexual apparatus are connected with peculiar conditions of *mind* and are together inheritable.

8. Proofs of the hereditary transmission of peculiarities of the nervous system are found mainly in the form of the skull, in the texture and structure of the brain, leading to certain diseases, and in mental and moral activity and innervation, the cause and origin of which are to be sought in the brain and spinal

marrow. The forms of the skull are regarded to-day as the most important means of distinguishing races. Its forms must therefore have been transmitted largely and with great persistency. But within the general types there frequently occur peculiar formations and deformations of particular portions of the cranium which constitute family characteristics. Broad, small, high, low or sloping forehead ; flat or arched vertex ; sloping, straight, or drawn out occiput ; elevations and depressions ; all these are transmissible. There is no doubt that they correspond to the form of the brain ; and the same is true of the *size* of the skull in proportion to the whole body. That the texture and structure of the brain and spinal cord are transmitted we know from family tendencies to apoplexy, epilepsy, paralysis, etc. Seidlitz observed forty-two cases of apoplexy, of which twenty-one occurred in the children of persons who had died from the same disease ; and in a number of cases he traced it through four or five generations and frequently on the same side as in the ancestors.

It is not so easy to prove directly the inheritance of mental and moral peculiarities as of physical ones. They have neither so distinct marks, nor are they so certainly recognized as large noses, blue eyes, etc. Nevertheless they are traceable ; sometimes insignificant peculiarities, even, of the conduct of parents are seen in children in cases where education, association and such influences are excluded. Seidlitz relates that a gentleman had had his son educated from earliest infancy in a foreign land. When twelve years old the son for the first time came back to his father, and upon going to bed the father was not a little astonished to observe that before retiring the son stamped

down with his feet the bed-clothes, in just the same peculiar manner that he himself had done when a boy. Frequently, unfortunately, a genial but original and eccentric spirit of an ancestor degenerates into extravagant and violent character, jealousy and hallucination in children, and in later generations produces epilepsy, paralysis or insanity. Examples of the inheritance of mental aberration are too well known to need any mention.

In connection with the function of the brain I may speak of the senses of sight and hearing. The organs of both of these senses show a great number of examples of transmission. In, by far, the majority of cases the children of blue or dark-eyed parents have eyes of the same color. Germans and Finlanders frequently have blue eyes. The Romanic nations blue or dark. The form and size of the eyeball, the arch of the eyebrows, the shape of the lids, the power of accommodation and vision are very frequently inherited from generation to generation, and the number of examples of transmission of anomalies of the organs of sight is also very great. As to the organ of hearing, with a little attention we can see even in the form of the external ear peculiarities of race and family. The acuteness of hearing, the appreciation of melody and harmony and musical talent distinguish whole nations as well as families. In the one family, Bach, there have been not less than twenty-two eminent musicians. Hardness of hearing and total deafness, often only on one side, are hereditary; and there are striking examples of hereditary deafmuteness.

9. Lastly, let us consider hereditary transmission as to the manner of dying. As individuals we die but once, but daily and hourly small *particles* of our bod-

ies decay and die. With every beat of our pulse, every motion, every thought, every second of existence, and of activity of our organs, we use up a corresponding portion of our frame, which is carried into the general circulation, and thence through a thousand sieves and canals partly removed from the body and in part transformed into again available material. The whole machinery of secretion and excretion, with all its organs and vessels, and glands, is concerned in this never-ceasing death ; and it removes the slag by way of intestine and lungs, kidney and skin. In all these workshops there are peculiarities, and all these peculiarities are hereditarily transmissible. Well for those in whose ancestors the constant decay and death has taken place normally and properly ! When, however, it has often been perturbed, when the slags have been retained again and again, improper modes of tissue metamorphosis are repeated in the descendants, producing tendencies to disease, and leading to premature death of the whole body.

As to this last total death, it is a matter of course that if the forms and qualities and peculiarities of all organs and systems of the body are transmissible, longevity or its opposite is also transmissible. In point of fact there are examples in which father and son and grandson have attained an age of more than one hundred years. Thomas Parr is said to have been one hundred and fifty-two years and nine months old ; his great-grandson died at the age of one hundred and three. Staff-Surgeon Christian Wurger died in St. Petersburg in 1772, at the age of one hundred and two years. His father had become one hundred and eleven, and his mother ninety-nine years old. Joseph Surrington, a Norwegian peasant, was one hun-

dred and fifty years old and left an oldest son of one hundred and three and a youngest of nine years. Johann Friederich Hirsch, a shoemaker at Uffenheim, died on the 23d of September, 1861, one hundred and seven years and seven days old. He had always enjoyed good health, and had, on the day before his death, gathered a fagot of dry wood in the forest and carried it home on his shoulders. His father had attained the age of one hundred and ten years.

Such, Mr. President and members of the Liberal Club, are a few of the facts of hereditary transmission.

Over the process itself there has hitherto been spread a thick veil.

The celebrated physician, Drelingcourt, the teacher of Boerhave, two hundred years ago, collected no less than two hundred and sixty-two different hypotheses on the subject from the writings of earlier authors, to which he added his own. Since his time this number has been largely increased; yet none have been found satisfactory, the mystery remained impenetrable. The wonder expressed by Montaigne in 1580, is reiterated by Louis Agassiz and Haeckel in 1873 and 1874. In the "Essays de Michel de Montaigne" we read, "Quel monstre est ce, que cette goutte de semence, de quoy nous sommes produits, porte en soy les impressions, non de la forme corporelle seulement, mais des pensements et des inclinations de nos peres? cette goutte d'eau, ou loge elle ce nombre infiny de formes? et comme porte elle ses resemblances, d'un progrez si temeraire et si desregle, que l'arriere-fils respondra a son bisayeul le nepveu a l'oncle?" In a lecture before the Museum of Comparative Zoology of Cambridge, on the 23d of March, 1873, Louis Agassiz said: "All these intricacies of inheritance so frequent-

ly interrupted, and seemingly so capriciously reproduced, must be connected with the *egg* through which all such influences pass to the new being. Suppose, for instance, that any features or traits, physical, moral or intellectual, are handed down from a male grandparent through the paternal side. In such an instance the egg, which produces the new individual, does not receive the direct transmission of inherited qualities ; for, as I have said, that egg arises in the maternal organism, and has a life and growth of its own before the act of fecundation takes place. Through that act of fecundation the impression must be made by which these inherited qualities are received and transmitted to the new individual ! Where the new individual reproduces the maternal features only, or features characteristic of the maternal line of descent, the case may seem at first sight more simple ; but when we analyze it in all its bearings, we shall see that there is matter enough for wonder, and that we as yet know almost nothing about the mysterious problem of life. What can there be of a material nature transmitted through these bodies called eggs, themselves composed of the simplest material elements, and arising in the female organism without co-operation of the male ; what influence can there be, I repeat, by which all peculiarities of ancestry belonging to either sex are brought down from generation to generation ?”

And in his “*Natuerliche Schoepfungsgeschichte,*” Haeckel says, “*Ueber die rein mechanische, materielle Natur dieses Vorgangs kann kein Zweifel sein. Aber staunend und bewundernd muessen wir hier vor der unendlichen, fuer uns unfassbaren Feinheit der eiweissartigen Materie still stehen. Staunen muessen*

wir ueber die unleugbare Thatsache, dass die einfache Eizelle der Mutter, der einzige Samenfaden des Vaters, die individuelle Lebensbewegung dieser beiden Individuen so genau auf das Kind uebertraegt, dass nachher die feinsten koerperlichen und geistigen Eigenthuemlichkeiten der beiden Eltern an diesem wieder zum Vorschein kommen."

The point that we must consider particularly is, that the fecundated ovum or egg is the means by which all possible inheritance must be transmitted. Man and every vertebrate animal begins his existence in the form of a fecundated egg. The unimpregnated egg originates in the female body, and fecundation consists in the mixture of the male semen—the so-called sperm—with the female egg. The manner of this mixture is now so well known and admitted, that I can make it very clear to you by means of drawings.

(The Professor at this and other points in his discourse illustrated his lecture by means of numerous charts and drawings hanging upon the wall.)

Size of spermatozoid: head, 1-5000 of an inch long; 1-8000 of an inch broad; 1-25000 of an inch thick; tail, 1-500 of an inch long; size of human ovum: 1-125 of an inch; external or vitelline membraue, 1-2500 of an inch in thickness; germinal vesicle, 1-550 of an inch in diameter; germinal spot, 1-3600 of an inch in diameter; micropyle has been seen in eggs of fishes and mollusks only.

When you bring an egg into contact with the spermatic particles, you will see these particles crowding with their quick, sudden movements around the egg and covering its surface. At particular seasons of the year, in some of the hermaphrodite mollusks, these particles may be seen in numbers around the

eggs. It would seem at such times that nothing could be easier than to trace their functions. But the great movability of the particles, and the difficulty of keeping any one of them in the focus of the microscope, makes the operation an exceedingly delicate one. The crowding of the particles about the egg of a variety of animals is now easily seen; in fishes, in the mollusks before mentioned, and also in the sea-urchins and star fishes, and even in jelly fishes. It is more difficult to observe in the higher animals and among insects and crustaceæ.

Although the introduction of the spermatic particles into the yolk is so difficult of observation, there are investigators who have seen this phenomenon repeatedly. Siebold, a master among masters, and an observer who never exaggerates his facts, has seen the spermatic particles within the yolk membrane of the bee's eggs more than twenty times, and has been able to show this to others.

In the ova of the nephelis, a small species of leech, Robin has seen spermatozoids to the number of several hundred, penetrate the vitelline membrane, always at one point, continuing their movements upon the surface of the vitellus. Almost always when the penetration has ceased, a bundle of spermatozoids are arrested in the micropyle.

I have never succeeded in seeing the penetration myself, but that does not diminish my confidence in the reports of those who have. Prof. Austin Flint, Jr., of Bellevue Hospital Medical College, says in his last volume on Physiology, published by Appletons, a few months ago, that he "had an opportunity of witnessing a demonstration of these phenomena by Prof. Robin, in 1861, in the ova of the *Limnæus stagnalis*,"

and actually saw a spermatozoid half-way through the vitelline membrane." Coste and many other observers whom it is unnecessary to quote, have seen the spermatozoid in the ovum of the rabbit, etc. "All direct observations on the lower orders of animals have shown that several spermatozoids are necessary for the fecundation of a single ovum; but we have no definite idea of the number required in mammals, much less in the human subject."

Of the changes in the egg that soon follow the mixture of the ovum and spermatozoid, I may take an opportunity to say a few words before the close of the lecture. What I now desire to impress upon you particularly, is the fact that whatever there is transmitted, must be contained in either of these two generative elements. Now, since not only the peculiarities of the immediate parents, but also those of anterior ancestors, whether these peculiarities have appeared in the parents or not, may be transmitted, it is certain that the two constituents of the germ, the ovum and spermatocytic particles, are composed of molecules, to which are attached all these peculiarities. I assume, and this assumption constitutes the hypothesis or theory which I have desired to make you acquainted with, that the germ of each derivative living being consists of plastidules of its whole ancestry.

The term "plastid" is synonymous with the older and better known word "cell," which word, however, is not sufficiently comprehensive. A plastid is living matter in its most elementary form, as it composes all organic bodies, plants as well as animals, the highest as well as the lowest. Our knowledge of the structure of plastid, its phases of life, its relation to the so-called "basis-substance" in the animal body, etc.,

we owe to the distinguished Vienna investigator, who has recently made his home in New York, and has on several occasions lectured before the Liberal Club, Dr. Carl Heitzmann. I have given the name plastidule to the smallest conceivable particles, of which plastid, as such, consists, viz.: to the plastid-molecules.

Every one must admit that the germ, or fecundated ovum, from which the child proceeds, consists of matter wholly derived from the bodies of its parents. In the same manner the germs from which these parents sprung existed in the bodies of their parents. Now, if we assume that some of the particles of matter from the grandparents have remained in the parental bodies until the procreation of the child, then there may be contained in the germ of the grandchild actual plastidules of the grandparents. For those who can more readily conceive the idea of force being transmitted than matter, I may add that the term plastidule refers quite as much to a center or bundle of force, as to matter. Against the idea that plastidules of the grandparents would be present in the developed body of the parent, or that they would be preserved until the procreative act, the objection might be urged that the constant change of tissue in the body, to which I have referred, the decay and death and excretion, would make the preservation of these particles of matter impossible. To such an objection the reply is, that the material of the body breaks down and is eliminated only through use, and that the use through which the special particles under consideration are removed from the body is only the generative act, so that they may well be conserved until used for generation. Besides, it suffices to assume that the transmitted plastidules are not the identical ones of

the grandparents, but molecules that have, by assimilative nutrition and growth, become, in all properties and capacities like them, and for our argument may be, therefore, considered as such. Not only plastidules of the grandparents are assumed to be contained in the germ of the child, but also plastidules of the great-grandparents, and a long line of ancestors; and the difference between the germs of children of different parents consists in the very fact that each contains the plastidules (molecules or bundles of force) of its own individual line of ancestors. The further back we can trace the genealogy of a child, the more complicated becomes the representation of the genetic constitution of its germ. How many generations there may have been and passed away between the birth of the child of to-day and the time of its ancestors in the far past, or since the existence of the first human parents! Let us suppose a primitive pair—Adam and Eve. Their children came from germs which were wholly derived from their bodies. The germs of the children of these children contained, mixed with the modified plastidules of their immediate progenitors, some of the plastidules of the first parental pair; and so on for succeeding generations. The further removed from the first ancestor, the smaller, of course, the quantity of the share in the constitution of the germ of the progeny. To express the idea arithmetically: in each succeeding generation the numerator remaining the same, the denominator of the fraction of the set of plastidules from a particular ancestor increases.

Plastidules, though inconceivably small, nevertheless have actual dimensions, and it may well be conceived that after a certain vast number of generations the plastidules of a particular ancestor may exist very

sparsely, or even not all, in the germ of the progeny. This does not prevent, however, that the influence of these ancestral plastidules persists for a long time, since the plastidules of the succeeding ancestors still contain them more or less mixed or modified. There may be circumstances, however, of which we are as yet ignorant, which may cause the exhaustion or diminution, or lessen the influence, of any particular plastidules, and these possibilities become a kind of qualification of the proposition that the germ of every derivative living being contains plastidules of *all* its ancestors. I have named this explanation of the phenomena of inheritance, the hypothesis of regeneration, because, according to it, the ancestors are, to a certain extent, bodily, mentally and in every other respect, born again in their progeny. It may be called also, the hypothesis of the preservation of organic force, or of preservation of organic molecules, because, according to it, certain plastidules are, though not forever, for a long time, preserved and transmitted from generation to generation. To designate the idea more simply I use the term Plastidule Theory. It seems to me that the occurrences of hereditary transmission which I have brought before you this evening are brought a step nearer to our understanding by the acceptance of the plastidule theory. And you also see that there is a material basis for the notions of the novelist, theologian, etc., of which I spoke in the beginning of this discourse.

In the presentation of the subject of hereditary transmission, and my explanation of the same, I have purposely not referred to Darwinism, or to the doctrine of development. Persons who have not made themselves sufficiently familiar with the subject to be able to

form an opinion upon it, and even those who, for any reason whatsoever, are opponents of the transmutation theory, may accept my views of regeneration to a certain extent. While I have desired to prevent the mixing up of the discussion of the plastidule theory, before the Club this evening, with the discussion of Darwinism or of the evolution theory, I do not hesitate to admit that so far as I am personally concerned I am as much convinced of the correctness of the development doctrine as I am of my own existence, but it is not necessary for my present purpose to enter into the discussion of this doctrine.

In conclusion, I desire to draw your attention to a point which has much exercised both the contending parties, the adherents as well as the opponents of the theory of descent, and which, it seems to me, my hypothesis fully meets. The point relates to embryology and geology.

In this case I will proceed just as I did in the presentation of inheritance. I will first place the facts before you and then the explanation. As I have already informed you, man with every vertebrate animal (with some exceptions, even every living being) begins its individual existence in the form of an ovum or egg. In their original condition almost all eggs are of the same form and constitution. Afterward the eggs of some animals may be distinguished from those of others by differences in size, shape, in their covering, etc.; but the human ovum cannot be distinguished from that of the other mammals in either the immature or the developed condition. In the fully developed condition its diameter is on an average one-tenth of a line or about a fifth of a millimeter. When a mammalian egg is properly

isolated, placed upon a plate of glass and held against the light, it can but just be seen with the naked eye as a fine speck. But even if we use the best microscope with the greatest magnifying power, it is impossible to discover any essential difference between the ovum of man and that of the ape, of the dog, rabbit, etc. There are, however, striking peculiarities by which we can distinguish very easily the mature mammalian egg from the mature bird egg, or that of other vertebrates. But the eggs of all vertebrate animals begin their development in an essentially similar manner.

The first consequence of fecundation, or of the mixture of the female and male semen, is the resulting homogeneity of the contents of the egg. Between the yolk and the vitelline membrane a clear liquid accumulates, on account of which the yolk becomes condensed and contracted; and after the spermatic particles have been completely dissolved in the mass of yolk, and probably uniformly distributed therein, the germinal vesicle disappears together with the germinal spot. In this condition the germ is called "Monerula."

In this homogeneous globule there is formed, after a short time, a new nucleus. In the darkly granulated substance there appears a light spot, which becomes of globular shape, and soon appears so much like the previous nucleus or germinal vesicle, that for a long time naturalists had confounded it with the old one, and believed that the disappearance of the germinal vesicle was only apparent, not real. Then begins the process of increase of the egg-cell by repeated self-division, the so-called segmentation. It commences by the division of the new nucleus into two. The nucleus at its middle at first becomes con-

stricted. Signs of a plane of separation between the two halves appear. They go apart, and the other egg-substance accumulates around the two nuclei, so that here also a division takes place and the original egg has become two daughter eggs, which are similar to each other, and are contained within the original egg membrane. This process is repeated in the case of each of the two daughter eggs. At first the nucleus of each of these divides into two nuclei, the two nuclei separate from each other, and each accumulates around itself its share of protoplasm, so that each becomes divided into two complete bodies. We then have four granddaughter eggs contained in the membrane of the original egg—the grandmother egg. In the same manner the process is repeated many, many times, each of the four eggs dividing into two, so that we get eight, the eight change into sixteen, then into thirty-two, then into sixty-four, one hundred and twenty-eight, two hundred and fifty-six, etc., all the globules lying close to each other, and finally when the whole process of division is ended they constitute together one large globule which looks like a blackberry or mulberry. In this stage of development the germ is called “Morula.” No matter whether we have before us the egg of a fish, of a bird, or a mammal, in every vertebrate animal the segmentation occurs in essentially the same manner. Even in most lower animals segmentation occurs in a similar though sometimes slightly different way. This segmentation is shown in this drawing.

It would take too much time to describe the further stages of development in detail and at length. It must suffice that I tell you that at a later stage, when the embryonic body consists of an oblong disk some-

what of the form of the sole of a shoe, which disk is itself composed of two layers, the endoderm and exoderm, and afterward of three or four layers when further developed, even then all vertebrate animals, that is, mammals, birds, reptiles, amphibians and fishes, resemble each other so much that it is either *impossible* to distinguish them from each other, or that this can only be done by their size or by very insignificant differences in form and external contour. This stage of development I have also had drawn, and it is impossible to tell whether this embryonal trace is that of a mammal or some other vertebrate.

The more development progresses, the more plainly differences appear between the embryos of the different classes. In a little while, when the higher classes are still alike, they separate themselves more and more from the lower.

In a further stage, the fiddle form, which is shown on the same chart, although the embryos of mammals, birds and reptiles cannot be distinguished from each other, they can be distinguished from the embryos of the two lower classes—amphibians and fishes. In a still further, but nevertheless still early period of development, (which is seen in the next chart,) small differences may already be noted between the embryos of the three higher vertebrate classes. The individual embryos of each class are, however, still alike, and great similarity still exists between the embryos of all vertebrate animals in this stage. If, however, you compare the embryos upon this large chart, you can, in the upper row, recognize differences of development. There are here represented a reptile (turtle) four weeks old, measuring in reality four lines, but here much magnified; a bird (domestic

fowl) of the fourth day, also about four lines long ; and two mammals (dog and human) of the fourth week, about five lines long. They have been drawn to the same scale, and it is plain to see that there are differences. For instance, in the brains of the two mammals, compared with those of the bird and reptile. In the two latter the mid-brain, in the two former the front-brain already shows preponderance. But in this stage the brain of the bird can hardly be distinguished from that of the turtle, and the brain of the dog is still very similar to the human. If now we compare the embryos of the lower row—turtle of the sixth week, measuring about seven lines ; chicken, eighth day, about seven and a half lines ; dog, sixth week, eight and a half lines ; man, eighth week, eight and a half lines—we may easily perceive not only differences between the mammals and the two lower classes more and more marked, but the differences between the dog and man, (for instance, as to the brain, as to the tail, etc.) cannot be mistaken.

I have had another chart prepared, in which the same embryos are presented in their developed condition at the time of birth, and then again in their adult condition, in order to show you more plainly the differences of the final development from quite similar eggs.

These are well-ascertained facts of Embryology, the so-called ontogeny or individual development. Every animal passes, in its development, through stages like those which remain permanent in lower animals. For instance, the reptile is like a fish before it assumes the reptilian character ; birds and mammals are like fishes and reptiles before they acquire the peculiarities of their classes ; and the human embryo, also,

passes through the stages of these lower animals. Man possesses the same structure as all other mammals, and his germ is developed in the same manner. In later periods of development, the human germ cannot be distinguished from that of the higher mammals; in earlier periods not even from that of any higher vertebrate. In the first month the human embryo is exactly like that of other mammals. The differences appear only in the second month. At first the human embryo resembles the embryo of all, afterwards only that of the higher mammals. It is only after the fourth or fifth month that the human embryo can be distinguished with certainty from that of other mammals.

The facts of geology, namely, the paleontological development of organisms, the so-called phylogeny, are: that, at first, of vertebrate animals, there existed only fishes, that amphibians appeared later, and that only at a much later period birds and mammals came upon the earth. Again, that at first, more imperfect, simple, lower orders, and later, more complicated and higher orders of the mammals, as well as of the fishes appeared. The paleonic development, therefore, has been parallel to the embryonic, and also to the systematic series, that is to the series of rank which we see every-where in the differences of lower and higher classes, orders, etc.

I do not mean by this to say that there has ever been found a fossil animal which, in all its details, has the structural relations of an embryo, but it cannot be denied that the series of growth, that is the successive changes in the egg, and the series of time, that is the successive introduction of animals in geological ages, are remarkably similar,

Now the explanation: The transmutationists, that is, those who accept the development doctrine as true, claim that the parallelism between the series of embryonic growth and geological succession most strongly supports that doctrine. They say that this correspondence and its cause can be understood only through the doctrine of descent, and that without this doctrine it is entirely inexplicable. According to them, in the progress of a lower form to a higher one, the permanent condition of the lower must be one a temporary development-state of the higher; and they assert that the individual development, that is the ontogeny, is the short and rapid repetition or recapitulation of the paleontological development, or the phylogeny, and that this recapitulation is necessarily caused by the laws of heredity and adaptation.

The expression of the relationship between individual development and the evolution of species is the fundamental biontogenetical law, that is the law according to which every derivative individual organism is developed.

The opponents of the doctrine of descent reply by urging that if the parallelism between embryonic growth and geological succession can be held to prove the development of the one out of the other, then, also, (since the embryonic conditions of the higher vertebrates correspond to adult forms of lower vertebrates, now living, their own contemporaries, just as much and in the same way as do the fossil forms) as, for example, a chicken, or a dog, in our day, in a certain phase of its development, resembles a full-grown skate; then, therefore, chickens and dogs now-a-days can grow out of fish eggs. Now we know that this is not so! But, say they, the evidence that it

must be so is exactly the same as that which the transmutationists use to support their theory; therefore embryological facts cannot be held to be evidence of descent, because they prove too much, for the parallelism between the successive embryonic conditions and fossil remains, which, according to the evolutionists, proves descent, exists also between these embryonic conditions and living animals, where it can have nothing to do with descent. "Why does the germ of a turtle always produce a turtle, the germ of a snake always a snake, the germ of a dog always a dog, the germ of a man always a human being?"

I have quoted the claims of the transmutationists, as well as those of their opponents, from the published lectures of the chief representatives of both parties, Ernst Haeckel, and Louis Agassiz. It seems to me that the Plastidule Theory satisfactorily explains the biontogenetical law and completely overthrows the arguments of the anti-evolutionists. It may, therefore, well be considered a not unimportant contribution to the doctrine of evolution.

According to the fundamental biontogenetical law, the individual development is a short recapitulation of the development of the species. The opponents of the development theory deny, not the correctness of the observed facts, but the admissibility of the interpretation, because, as they say, otherwise chickens and dogs must, at the present day, be developed from fish eggs. Now, the plastidule theory says that the germ of every derivative living being contains the plastidules of its own ancestry. These plastidules, of course, exert their influence in the development of the germ, and this is the reason why the series of forms through which the individual organism passes in its

development from egg to completed condition, is a short repetition of the extended series of forms through which the ancestors of the same organism have passed from the oldest times to the present day. Furthermore, the reason why a fish, and not a chicken or a dog, grows out of the germ of a fish, is that the germs of the different living beings existing at the present day, which have passed through stages of development that are different, are, in their constitution or mixture of plastidules, so completely dissimilar (just because each contains those of its own ancestry), that one organism can never be developed from the germ of another.

This completely answers the question which Agassiz propounded with so much self-satisfaction, and which has been held by so many of his followers to be an unanswerable refutation of the evolution doctrine.

PROF. T. LAMBERT made a few friendly criticisms upon the lecture. He doubted the great ages said to be attained by persons a century ago. He might be induced to admit that old Methuselah lived to be nearly a thousand years old, but he doubted whether Parr lived to be a hundred and fifty. He believed there was an error in most cases where such extreme age is claimed. He at all events held himself in readiness to pay \$1,000 for every well-authenticated case of persons living to be 110 years old and \$500 for every well-authenticated case of 105 years being reached. The oldest person now known in the United States is not 104 years old.

He insisted that the eggs or ovums of different animals are not alike, but really as different as the individualities themselves, each possessing a potentiality or

life principle, and different from every other. The trouble is they are so minute the differences cannot be appreciated with our powers of vision even with the aid of the microscope. He mentioned as a remarkable phenomenon in photography, what appears to the unaided eye a mere speck, barely discernible which when duly magnified was found to be the Lord's Prayer in full.

DR. ATKINSON thought the lecture a very interesting one, though he made a few slight criticisms as to a point or two. The gist of his remarks was that back of the germs, the ovums or egg, back of the plastids there is an intelligent force which he termed "ghost"

MR. MORAN followed, in which he had much to say about the "first cause" of all that exists.

DR. HALLOCK recognized a "spirit" in the union—the source of matter, and superior to it. The moving life principle or force.

S. P. ANDREWS made a few remarks upon longevity. Life he said had been compared to a furnace, with grate bars and everything in working order; as the fuel is consumed the slag falls into the ash-pit. If the slag is allowed to remain until the fire is choked it must go out and cannot burn; but if the slag is duly removed, and the fuel from time to time properly applied, in suitable quantity and quality, the fire would continue to burn almost indefinitely. So with the human frame. If the slag-waste is properly removed, the fuel correctly applied, and the entire apparatus kept in the right condition, it occurred to him the fire of life ought to continue to burn, not only for one hundred years, but one hundred and twenty five or one hundred and fifty or even a greater number of years.

PROF. ELSBERG closed the discussion in which he

took occasion to reply to each of the gentlemen who had answered him. He recognized Prof. Lambert's "Potentiality," his term for it is "Plastidules." What Dr. Atkinson termed "Ghost" he called "Plastidules," what Mr. Moran meant by "First Cause" he meant by "Plastidules" what Dr. Hallock recognized as "Spirit," he denominated "Plastidules."

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SCIENTIFIC SERIES, No. 2.

EVOLUTION.

BY B. F. UNDERWOOD.

[From *The Daily State Journal*, Lincoln, Neb., April, 25th, 1875.]

We had the pleasure last night of listening to this famous lecturer, and we may say the most noted freethinker of the age. To say the least, this gentleman is in our opinion, as well as in the opinion of every other sound-minded individual who has had the pleasure of listening to him, the best lecturer and soundest talker that ever graced the stage before an appreciative audience.

EVOLUTION.

From the Homogeneous to the Heterogeneous.

Evolution affirms that the Universe did not come into existence as we now know it, by a creative fiat, but that its present condition is the final term in an immense series of changes, which have occurred in the course of immense periods of time. These changes have been from the simple to the complex, from the homogeneous to the heterogeneous. The theory advanced by Kant, and afterwards elaborated by Laplace, and

now accepted generally by scientific men, known as the nebular hypothesis, is an illustration of astronomic evolution. Our solar system was once a fire-mist; the condition was homogeneous; the progressive condensation and differentiation of this nebulous mass, through successive stages, to more and more concrete and specialized bodies, have given us our solar system, with its one hundred and fifty orbs moving and revolving according to one grand method. The fire-mist became first, immense globes of gas, gradually condensing into featureless balls of fire; the bodies cooling and vapors condensing, oceans appeared. In course of time, when the crust was formed and by escape of heat condensation took place; mountains and rivers, and finally all those diversities of surface we now observe characterized it.

THE BEGINNING OF LIFE.

Life appeared in the same way, mere specks of albumen floating on the oceans of antiquity. It is often asked how life could have been evolved from a mere nebulous mass of fire-mist. Modern science shows that life is a form of force, a mode of motion. There are no elements in the egg that are not found in the inorganic world. There are no forces in the egg that are not in the rocks, the seas, and clouds. But just as heat is converted to light, light into electricity, electricity into magnetism, and reconverted back, so are the unconscious forces of the egg converted into the life of a chicken. How it is done we pretend not to explain. The fact is indisputable. The grand discovery of the convertibility and persistence of force and researches into biology, have dissipated the old notions that life is essentially distinct from other forms of force. We know that life is simply one of the forms

or manifestations of that same force, which under other circumstances, and with molecular arrangement, appears as electricity, heat, magnetism, etc. The experiments of Hæckel and Justin make it probable that life has appeared in liquids, heated to between 300 and 400 deg. Fahrenheit, and under conditions excluding the possibility of germs. When the fluid first begins to grow clouded it is seen with a powerful microscope swarming with multitudes of moving specks, varying from one twenty-thousandth to one one-hundred-thousandth of an inch in diameter. These are regarded by Dr. Bastian as primordial particles of living matter. They are mere specks of albumen-like organic matter with irregular external form, continually changing, without any trace of internal structure or of formation from dissimilar parts. The whole body consists of a homogeneous protoplasm that does not reach the importance of even the simplest cell. Prof. Hæckel says these monera are neither animals nor plants. Indeed it is certain that, as the animal kingdom runs into the vegetable, forming what Huxley calls the biological "No Mans," so the organic runs into the inorganic world, and it is impossible to say where the former begins and the latter ends.

ALL SPECIES RELATED TO ONE ANOTHER.

Evolution shows that there is a genetic relationship, a primordial kinship between all the animals of the globe. In the first place among all the multitude of animals that present such a variety of appearances, there are but five, at most seven distinct types. The wing of the bat, the flipper of the seal, the fore legs of a horse, the arm of a man, are but modifications of the same part. The farther back we go, the less difference there is between the species, and in those the most

widely divergent we can discover unmistakable trace of a common starting point.

Looking at the facts of embryology—every animal in its embryological development passes through different stages representing every animal below it. The consecutive changes which a human passes through in its anti-natal progress until its birth corresponds exactly with our zoological classification of animals. Why does a man commence to develop as though he were to become a fish, then as though he were to become a reptile and then pass through and represent the condition of the bird and the quadruped before assuming the human form, forming an epitome of the whole animal world? The answer is evident: Because man himself is an evolution from these lower forms. The development of a human being, from a speck of albumen, epitomizes the development of the various species of animal from the homogeneous condition we have mentioned as the beginning of organic life.

The facts of rudimentary structure are no less convincing. The Guinea-pig has teeth which it sheds before it is born. The female Dugong has tusks that never cut the gum. Some birds have teeth in their beaks during the embryonic condition. Snakes have hind legs beneath the integuments of the skin. Seals have nails inside the flesh at the end of their toes. Some species of whales have teeth that they lose before birth, and which are superseded by a filtering apparatus through which the food passes. Let the theologian explain these facts on the hypothesis that species were created as we see them. These rudimentary structures are recollections of a former condition. They show that animals having changed their

surroundings, and lost the need for, and use of certain organs, those parts have become abated, or reduced to mere rudiments. All animals are full of rudimentary parts, that point back to the time when they belonged to different species just as clearly as the minute dangling horns in hornless breeds of cattle point back to the time when those cattle had horns. Man is no exception as Darwin shows; he has even rudimentary muscles in the ears, by which his ancient progenitor moved those parts, and by which occasionally, a man is now found to do the same, by mere act of volition. The human body is full of these indications of a low and humble origin. Were they thoroughly comprehended says Hæckel, the opponents of development would be overwhelmed with despair.

OUR APE-LIKE ANCESTORS.

It has often been said that it is impossible that a Shakespeare or Newton could have jumped up from the condition of a monkey—of course. But when we consider some of the lower men in Africa, who live chiefly in trees, gesticulate like apes, that have not sufficient language to converse in the language of humans, that live on toads and serpents, and mice, have no tribal property, no love, no idea of religion, that meet and propagate like beasts, that have been given up by the missionaries as mere two-handed apes, and then think of some higher apes that ascend trees with stones in their hands with which they pelt travelers, that take their young to the brook and wash their faces (which some civilized mothers neglect to do), the difference between men and animals is very much lessened. And then the theory of Darwin forbids the supposition that man is an evolution from any existing species of monkeys. There has been a survival of

the fittest. Man's ancestors must necessarily have perished—we must not look for links between man and existing monkeys. Man we hold, came from an ape-like ancestor. When we shall have had opportunities to examine the crust of the earth, in those regions where man first appeared, we shall undoubtedly find all the "links" required by the Darwinian theory.

PRIMITIVE MAN.

We know early man was a savage. Pre-historic archæology demonstrates this. The caves of Amiens and Abbeville show us that man existed when the river Somme was running 110 feet higher than it now is ; when the woolly rhinoceros, the cave bear, and the mammoth roamed the earth. Their bones are found mingled with the remains of our savage ancestors. Every-where man has existed, the rude unpolished stone age is found first, then the middle stone age, the polished stone age, afterwards the age of bronze, the age of iron, the age of steam, electricity and printing.

HUMANITY ▲ DEVELOPMENT.

Man, originally a savage, without culture or civilization, has become an enlightened, educated being. He once made known his rudest, coarsest wants by a few guttural sounds. Some of the savages now indicate the approach of the lion by imitating the roar of that beast. Language was originally chiefly gesture. The old languages, Hebrew, Sanscrit, etc, can be traced back to a few, about 500 root words. Could we trace those words to their origin, a low, coarse, hideous growl would be found, the origin of the homogeneous beginning of the language of Cicero, Webster and Longfellow. Prof. Max Muller, one of the greatest living philologists, is an evolutionist.

MARRIAGE AN EVOLUTION.

Among low tribes, marriage is communal ; men go from their own tribe to other tribes and capture females and make them their mistresses and slaves. Here is the beginning of marriage, brutal capture on the part of man, unwilling submission on the part of woman—finally, men wishing additional slaves or mistresses, made additional captures—hence polygamy, and finally, the relation becoming refined and elevated, assumed the form of monogamic marriage. Until within twenty-five years it was customary in Wales whenever there was a marriage, for the intended bride to start out at full gallop accompanied by her friends, and for the intended husband to follow in pursuit. This was simply a symbol that pointed back to the time when the woman did not ride gracefully away, hoping soon to be overtaken by her lord, but when she knew that if overtaken, she would be treated with brutality, and torn forever from her friends.

RELIGION NO EXCEPTION.

Religion is an evolution. Man in his lowest state has no religion. He looks on the Universe like an ox. He believes everything and disbelieves nothing. Soon the wonders of the Universe force themselves upon his attention, the sun shines with genial warmth, the stars like the eyes of time look down on him, and the beauties of nature impress him with admiration. But the lightning destroys his hut, the thunder terrifies him, the pestilence fills him with fear, the fire burns, the water drowns, his own qualities are reflected in nature. He declares there is a good God and an evil God. He prays to one in gratitude, to the other in fear, hoping to avert anticipated calamities. The habit of worship

is evolved through countless generations. It has become stereotyped in man's nature. A man acquiring the habit of intemperance may cause his son to have an instinctive tendency to become a drunkard. This can be done in two generations. Given a hundred thousand years, would not the habits of our ancestors become stereotyped in our natures, so that men and women would be born with religious tendencies? Hence the difficulty with which the Freethinker has to contend. He may show the unreasonableness of a religion or dogma, but the tendency to believe and to worship resists all argument and all logic. From the simple worship of the savage have been evolved the complicated systems of Buddhism, Mohammedanism, Christianity. Art, and commerce, government, and every other condition and enterprise have been evolved in the same way from the homogeneous. The method we can ascertain, and some of the principles we can positively assert. Selection being hereditary, the survival of the fittest is a principle no longer questioned by intelligent minds.

Mr. Underwood closed his lecture by an eloquent appeal for the elevation of the human race by living harmonious lives. Referring to the care taken by men in improving stock, he thought the propagation of the human species deserved the attention of men. Diseased and degenerating persons should not become the parents of offspring. He did not believe in any redemption of man from the consequences of his own condition. If people were born right the first time, they would not need to be born again.

SCIENTIFIC SERIES. No. 3.

DARWINISM:

*WHAT IT IS AND THE PROOFS IN FAVOR
OF IT!*

SYNOPSIS OF A LECTURE AT CITY HALL, OSKALOOSA,
IOWA, SUNDAY, APRIL 18TH, 1875.

BY B. F. UNDERWOOD.

I am glad to see a much larger audience assembled here than could have been expected under the circumstances. So I can say I am happily disappointed.

The subject, "Darwinism," is one in which the crowd is interested, and yet the crowd does not know what "Darwinism" is. When they hear the name they associate it with absurd notions. They have no distinct conception of anything that has been written by Darwin concerning it. I like occasionally to take up a theme like this, that is so significant and remarkable for the cultivated and thinking mind.

Darwin has written a number of voluminous works. He has given us a large number of facts, but he has presented them in a manner that is not methodical,

and as a writer he cannot lay claim to anything like a complete system for the presentation of his subject : but he has given us the facts, and we have the right to use these, and present them in a systematic manner. Therefore, I am to correct some mistaken conceptions and give an outline of the subject, so that any person who is disposed to think, shall see at once what Darwinism is.

It is especially in the common mind that this notion prevails, that man came from the tadpole, or some other low creature which crawls or walks upon the earth ; and he contrasts man with those low forms of life, and regards Darwinism as a foolish theory. Darwinism and Evolution are sometimes confounded. Evolution is not implied by Darwinism, nor is Darwinism a necessary part of evolution ; or rather, Darwinism may be untrue in its distinct principles, yet Evolution is true. The theory that man has been differentiated in the world would be true, though Darwinism was to be disproven.

While in St . Louis a gentleman came up to me and said : “ I have been through all that,” referring to Darwinism. I told him I was glad to hear that, as I found few that knew anything about it. He said :

“ I have known all about it for the last twenty-five years.”

“ Do you mean to say you understood Darwinism twenty five years ago ?” I begun to have some doubts of his understanding it even then. “ Do you mean to tell me that you understood the theory of Natural Selection twenty-five years ago ?”

“ What do you mean by Selection ?”

This was sufficient evidence that he knew nothing about it. Perhaps he had some idea of Evolution.

I remember when I was a boy I heard of this theory of development, though I never had an idea of it. I had an indistinct idea of the different species coming up one from another, but everything implied in Darwinism was absent from my mind. When a person says he understood Darwinism twenty-five years ago, it is plain that he does not understand it.

It is my aim this afternoon to offer the present fundamental principles of Darwinism. Some men's particular objection to Darwinism is this: that Darwin holds that the species are all mixed up, that there is no regularity about it. For instance, you may expect at any time for one species to be derived from another. This is not true. We do not see for instance, an ox come from a horse, or any one species to be derived directly from another. Therefore it has no foundation in fact. This shows how much ignorance there is concerning it now.

The law of heredity, the first principle of Darwinism, is, that like produces like. Not only in regard to species; but in all its peculiarities and idiosyncrasies. Not only that the horse will come from the horse, but that all its peculiarities will be transmitted to its offspring. Mr. Darwin maintains that every species is derived from a like species. You do not expect the robin to come from the sparrow, or that a pig will come from a sheep. No one acquainted with the facts will expect this. According to the first principles of Darwinism, everything pertaining to the structure of the man will be transmitted to the child. If in marriage the father be very tall, the child will be tall also; if the father be very short, the child will correspond to him; if the mother be small and delicate, the child will be a medium between them. There are except-

tions to this. For instance, an individual may resemble another of three or four generations back. Not only are the physical peculiarities transmitted, but also a tendency to live long or to longevity ; or, perhaps, if the father is not long-lived, the child will inherit a tendency to die while young. No man can live to the age of one hundred whose ancestors never reached the age of sixty. I can tell within respectable limits the age a man will attain when I have known the age of his ancestors. There is nothing wonderful about it. It is not a matter of health. Healthy people often die young ; while sickly people often live to old age. Many people are strong and healthy while young, and we predict a long life ; when they get to be twenty-five years old, we begin to see signs of decay a lack of physical power and when they are fifty. years old they are ready for the grave. Other persons, sick from infancy do not appear as though they would live to be thirty, but in many cases they live to be ninety or a hundred years of age. In the one case, we have long-lived stock, and in the other, we have short-lived stock.

Suppose we take two beans, one the common bunch-bean, and the other, the pole-bean, and drop them in the ground together, the common bean will grow about one foot high, while the pole-bean will clamber up as high as twenty feet. In this case the one is no more healthy than the other. It is the same way with people. One comes from healthy stock, thus having the capacity to be long-lived. Another one may have no more capacity to live long than a dog has, while an elephant or an eagle will attain to five times that longevity.

I will refer you to Switzerland, where people liv-

ing in different cantons, having nothing to do with the health have very different degrees of longevity.

It often occurs that a smart, intellectual man has a child that is almost idiotic. Well we have to make some allowance for the interlacing influence. It is not uncommon for a great man to marry a stupid woman, or for a smart woman to marry a weak, and stupid man. Now if we expect the transmission of these qualities of mind, when there is so much to pull it down, we are going contrary to the first principles of heredity. There is also another consideration. Most great men have given a greater share of their time to the cultivation of their minds, thereby greatly weakening the physical system. By confinement and mental exertion, their brains absorb their vitality, and they become physically debilitated. It is a fact, that among the great men of all times, there has generally been a lack of offspring. The reason is obvious. We consider that a weakly parent has not the capacity to transmit health to the offspring. But notwithstanding we find that mental strength is transmissible. When we see intelligent parents, we most generally find intelligent offspring. Sometimes, however, there is an exception.

This is according to the law of heredity, or the first principle of Darwinism. There is a certain family known in New-England, of which it is said that the boys, almost from early infancy will catch chickens, disjoint their bones, and re-set them. They are called bone-setters. If in a family the same trade is followed for several generations, there is a strong tendency in the succeeding generations to take it up and follow it. And they will be more skillful, and will show

more readiness than they would if their fathers had not been brought up to it.

Why is the Indian boy so much more skillful than the Caucasian, in the use of the bow? No person who has been out on the plains, but has seen Indian boys almost as soon as they were able to walk, that could shoot with a bow. Indian boys as a general thing, can shoot better than the Caucasian could if he should practice a lifetime. This is another proof of the law of heredity, or the first principle of Darwinism. The second principle of Darwinism is called the law of variation.

The question may be asked, What is meant by variation? I see before me many faces, all having the same general outline, but there is so much dissimilarity that I can distinguish them. If mankind started from Adam and Eve, who lived about six thousand years ago, it seems to me there must have been a wonderful change taken place in the features of individuals, to give such a variety as we see on earth to-day.

Suppose we place here upon the stage, a representative of each of the distinct races of mankind; here would be the Caucasian, the Mongolian, the Malay, the African, and the Indian, all of whose features present a striking difference. For instance, contrast the Negro with the Caucasian, and see what a marked difference of appearance. This is an illustration of what we mean by variation. But I ask: What has produced this wonderful difference in the human features? Such a difference of features as we see in the low brute-like Negro and the highly developed Caucasian, such as a Longfellow or a Webster, could never have taken place in the course of six thousand years. This great difference is something that men do not realize unless

we present the extreme. But some change must have been in operation for a long time to have produced such a wonderful difference.

Well, the Christian will say : This resulted from God having cursed Cain, or perhaps he will adduce some other trivial reason for it. That the human race has undergone various changes by the influence of different climates, and that its present state has been brought about in six thousand years, is about the way he reasons. On the contrary it has taken many thousands of years to bring about such a wonderful change in the human race and produce the results which we now look upon.

Sometimes we say we do not see any change going on, we may look all our lives, and we do not see that there has been any change whatever. So also we may look at the dial of a clock, and the hands do not appear to move at all, but if we should leave the clock and not return until an hour had elapsed, we will find that the minute hand had made a whole revolution. The perpetual change that mankind is undergoing cannot be noticed in the lifetime of any one man. But if we could look at it after a period of a thousand years, we could distinctly see its results. This is what Darwin calls variation. We see a great number of faces, but no two exactly alike. The child is sometimes like the father, and sometimes resembles the mother ; but never is the precise image of either, always having some features or characteristics that are not found in either of his parents. Do not be impressed that there is anything wonderful connected with this.

There is what is called "spontaneous variation." If we say "spontaneous" generation we can understand it. But in reality there is no such thing as

“spontannity in nature. When I was in Washington, I met a man whose son had six fingers on each hand, and six toes on each foot. He was not aware that such a peculiarity had ever appeared before in the family.

We call this spontaneous, because it is something we do not understand. But every individual that lives has some little variation that never appeared before in the family. It is this that distinguishes every one from some other one of the family. Detectives make use of this in finding criminals. A description of the criminal is sent around to the detectives all over the country. This comes under the law of variation, or the second principle of Darwinism. If one of these variations had been shown in the family in some preceding generation, it would not come under the law of variation, but under the first principle of Darwinism. It often happens that a peculiarity can be seen in the child which has not been shown in the family for two or three generations, I found by making inquiry concerning the boy who had six fingers and toes, that the same peculiarity had been shown by one of his forefathers, two or three generations back. When one of these little peculiarities makes its appearance for the first time it comes under the law of variation.

On the island of Malta there lived a man who had a son by the name of Gratio. This boy had six fingers and six toes. He grew up to manhood, and married such a girl as he could find—he could not find one like himself in that respect. Here we see nature determined to perpetuate this peculiarity. And it made its appearance, but not until generations had passed.

As Mr. Huxley says, suppose all his children and all his children's children had shown the same peculiarity,

we would now have on earth a race of men and women having six fingers and toes. Here we see an example of variation which comes under the law of heredity. Nature was so determined to perpetuate that peculiarity, that it appeared in the fifth generation. This shows that the variation comes under the law of heredity, the same as any other peculiarity of body or mind. From this we see that if any peculiarity is inherited it comes under the law of heredity, but if the peculiarity has never before been manifested in the family—for every one has some peculiarity original with himself—it comes under the law of variation. There are two kinds of domestic pigeons, the pouter, and the fantail. The first has the form suggested by the name which has been given to it. So, also you may know the fantail by its name. There is more difference between these two kinds of pigeons than there is between many different species.

We will examine the third principle of Darwinism, the law of selection : This is the greatest principle of Darwinism. There is also what is called selection of the sexes, this we will not touch upon. What is meant by selection is nothing more than discrimination. For example, suppose there were a great variety of plants and flowers exposed to the cold. A person, though he may understand the nature of the different kinds of flowers and plants, in attempting to discriminate between the tender and hardy ones will make many mistakes, but the frost will always destroy the tenderest first. The frost will discriminate between the tender and hardy plants with far more discrimination than any human being : but how is it enabled to do this ? It has no knowledge of the various degrees of tenderness in the different plants by which it would be

enabled to select and destroy the tender ones. As another example, suppose there were a great number of sheep in a place where the weather was very cold, those who had the thickest wool would live while the others would perish. The cold would exercise more discrimination in this case than any man could. This is an illustration of what is called unconcious selection. There is also what is called concious selection. For example, suppose we should have all the fine men and women unite in marriage, in order to have a race of beings more beautiful than any other, this is called concious selection. In a certain place in Prussia are living a large number of tall people. They are all tall, with scarcely an exception. This is an example of concious selection, which can be seen everywhere. Some of you may have heard how the Saxons used to do in order to produce the particular kind of sheep desired. They marked out the kind of sheep they wanted, and then would bring it into existence. They have even brought into existence, sheep of the exact size and shape as best suited their fancy. They would mark out a model and then make a sheep to correspond with it. The Ancon or other sheep were started in a similar way. At one time there appeared in the flock of a man, by the name of Wright, a sheep with long body and short legs. This man had good common sense. He wanted to produce a race of sheep like that one—they would be profitable to him. Now he had to build a tall stone wall to enclose the others, which was a great deal of trouble. So he determined to bring into existence a race of sheep like the one described. He let this sheep run with the flock, and by keeping all the others that were just like it, in twenty-five years he had a race of

sheep having long bodies and short legs. It is this same principle our farmers make use of in improving their stock. This notion of getting fast trotters is comparatively late. The fastest racer can be traced back only about one hundred years, and now we have very fast horses. The best horses are taken, and by pairing them, always having in view the quality of speed, they have at last brought about the results we see to-day. Some have tried to prove by a mathematical calculation that it is impossible for a horse to trot any faster than he trots to-day. I believe the time is coming when a horse will trot twice as fast as he does to-day. These things are brought about under the law of conscious selection. Such a thing is not known among the lower grades of animals, There is, however, what is called "The struggle for life." This is the last principle of Darwinism.

Mr. Darwin found that there was a principle behind these others, which accounts for all these wonderful changes. This is called the "Struggle for life." Many suppose that nature is a great economist, that nothing is lost. But the reverse is true. Nature is a great prodigal. Demonstrations of this can be seen every day. A codfish will lay at least five millions of eggs in one year. If all these eggs produce fish, in a few years the ocean would be crowded with them. But what would become of all these fish, if that excellent idea of nature's economy were carried out? I think that the result would be, that we would have a good many more fish than we would care about eating. Suppose we drop a seed in the ground, it comes up and produces fifty more, and these fifty seed fall into the ground, and the next year each would produce fifty more just like it. If it should continue in this course

for a short time this particular kind of plant would cover the whole earth. There are but few of these seeds that can ever amount to anything.

There must be a struggle for life among these seeds, and those that are perfect will live, while the others will perish. Out of fifty, there are but very few that ever amount to anything, and those are the best of all. Those that are adapted to the soil and climate are the ones that will survive. In the next generation there must be a struggle for life in the same manner. And as before, the plants that are best adapted to the soil and climate will live while the others will die. In this case we see the plants struggling for life, and in so doing they adapt themselves to their conditions. Here we see adaptation, not economy. It is something that results from the necessity of the case. Now I can illustrate this by referring to the sheep again. In cold climates the sheep which have thick wool are the ones that live while the others perish. Suppose there should be a cold spell every year, the sheep having the thickest wool will survive, while the others having nothing to protect them will perish.

Then the theologian will say : " See how wise God is in clothing the sheep with the thick wool that they may not perish with cold." They will then go to the warm countries and say, see how God has arranged everything so that it may be most comfortable. In the cold countries he has given the sheep thick wool; in the warm countries he has given thin wool. Everything is so fortunately arranged. Nothing came by chance. God made everything to suit its condition. If you take the sheep having thin wool to a cold climate they will perish with the cold. If the sheep

having thick wool be taken to a warm climate they will perish with the heat.

But I say to you if you take a sheep with thick clothing to a warm climate their wool will diminish every generation in weight and quantity. And it will grow light in quality. Perhaps you have seen the Mexican dogs, which have no hair on their backs. If you should take some of these to a cold climate, in time there would be considerable of hair seen on their backs. If you should let them stay there thousands of years they would have as much hair on their backs as the Newfoundland dog has to-day. But carry a Newfoundland dog to a warm climate, and in time it will become destitute of hair. Now what is true of the covering is true of everything else. Suppose you should place a large number of rabbits here in a grove, some dark colored, and some white. Then suppose you should come back in about twenty-five years from now, which kind do you suppose would be found in the greatest abundance, the dark colored or the white ones? Why, I can tell at once. Those rabbits which are white, being exposed to their enemies, would be very scarce; while the dark colored rabbits, which cannot be seen so easily, would be in abundance. If we go into cold regions among the icebergs and snowbanks we will find the animals have a color much like the snow and ice. According to Darwinism, there existed in those regions in times past, animals of a great variety of colors. But those which were adapted to their condition survived, while the others were destroyed. The animals whose color rendered them easy to be seen were the first to be killed. It is for the same reason that we have mice of an uncommonly dark color. But why dark instead of

white ? If they were of a light color they could be seen more easily by their enemies, and therefore would be destroyed. The dark colored mice are the ones that survive. All species are concerned in the struggle for life, or adaptation. What is true of color is necessarily true of the other qualities. Those animals which have an acute sense of hearing, those which have the best sight, and most supple limbs are the ones who survive the longest.

There is another principle called Correlation. If there is a change in any particular, by this principle, other changes are necessitated.

The giraffe is supposed to have come from the deer. Mr. Darwin supposes that there were deer in a country where there was a drouth, and the animals that had the longest necks would live by getting leaves from the trees. In this way, part would live, while the rest would perish. Now suppose that the drouth had been repeated. Mr. Darwin supposes that in a few hundred or a thousand years, there would be produced a race of animals having long necks. Now if the neck underwent such a change, the body necessarily must have undergone considerable change. Also there must have been a general change in the formation of the animal. There are many changes that can be accounted for in no other way. All changes that do not come under the law of selection, must necessarily come under the principle of correlation. Some may say does this prove that the species have been changed ? I say, no. Then I ask could the race have undergone such a change as we see to-day in six thousand years ? I ask could such a variety of appearances as we see in the several races to-day have been brought about in six thousand years ? I say it would

have taken nearer six millions of years to have accomplished such a change as this. Again I ask what is meant by "species?" Animals having a common species, or the same species are not recognized. The word species does not imply that some certain class of animals, in its chief characteristics is distinct from any other. Many animals of the same species are more different in their chief characteristics than others of different species. The greyhound and the Newfoundland dog are more unlike in their anatomical structure than many species that can be named. It is not denied that both kinds came from the same pair. There is no limit that can be given to the dissimilarity that can be brought about under the principles of heredity, variation, selection, the struggle for life, and correlation.

If a person would understand these principles he must study them. Let him study the facts of embryology. Let him study the animals that are in the fossil state. Then let him study the animals that are in the living state. Let him go through all these departments of the theory, and it seems to me he must be driven to the conclusion that Darwinism is true. There are some objections offered. Most of these arise from a superficial acquaintance with the subject.

Mr. Darwin has himself presented the only objections that are worthy of notice, and he has examined these and answered them like a philosopher. Most of these objections are of the most frivolous kind, and are only calculated to influence popular ignorance.

SCIENTIFIC SERIES, No. 4.

The Literature of the Insane.

BY FREDERICK R. MARVIN, M.D.,

PROFESSOR OF PSYCHOLOGICAL MEDICINE AND MEDICAL
JURISPRUDENCE IN THE NEW YORK FREE MEDI-
CAL COLLEGE FOR WOMEN.

[Read before the New York Liberal Club, June 4th, 1875.]

In entering upon the study of the literature of the insane, we are venturing into new fields of thought. Little information has been obtained with regard to the subject of this lecture. Essays have appeared, it is true, wherein the writings of Swedenborg, Blake and Fox are carefully and perhaps analytically studied; but such essays are constructed on metaphysical foundations which render them useless to students of science.

To understand the pathology of mind, and correctly appreciate the literature in which it frequently manifests itself, we must set aside as comparatively worthless all unknown factors in the problem which are not directly inferable from such as are known, we must be satisfied with the discovery, classification and study of the laws of phenomena; all search for essences and primary causes is unscientific and must be fruitless. When I speak of mind, understand me to mean not an essence, but a force resulting from and liberated by nervous action. This force must be studied objectively, since studied otherwise it vitiates its own results.

The literature of the insane has received superficial attention. The remarkable eccentricities, eloquence and wit which characterize a large part of it tend to dazzle and mislead even earnest students.

When we look at the vast and imposing structure of Islamism, overshadowing one hundred and forty millions of votaries, looming like a spectral city through the mist and darkness of the middle ages, and lifting its minarets into the full blaze of the nineteenth century, and remember that its foundations rest only on the wild visions of an epileptic—when we look at the mediæval world and behold millions of men, women and children casting their lives away with joy and exultation, leaving home and country to rescue Jerusalem from the hand of the Infidel, and remember that the Crusades grew out of the heated visions and reckless eloquence of an insane hermit—when we look at the prophetic writings of Emanuel Swedenborg, who was the forerunner of modern science, and remember his madness—when we look at the profound philosophy and splendid triumph of Auguste Comte, the man whose genius

streams like a ray of light into the far future, beyond our strongest vision, ever widening till it seems to cover the whole race with its transcendent glory, and then behold the founder of the Positive Philosophy groping his way like a child with nerves all unstrung, and shattered mind through Esquirol's asylum, carrying ever in his crazed brain the seed of a wisdom which should make men wise long after the illustrious teacher should be gathered to his fathers:—

When we behold these things, we are often too dazzled and amazed to correctly or carefully contemplate them. But it is not my purpose to devote this lecture to the study of any of the world's great madmen. Men like Mahomet, Swedenborg and Fox will be frequently referred to, but more as illustrating than as forming the subject of this discourse.

The two kinds of insanity which most frequently exhibit themselves through means of literature are epileptic insanity and melancholia. Epilepsy in itself is not insanity, but is very closely related to it; the children of epileptics being especially liable to insanity.

Rapid and excited ideation is a frequent forerunner of epilepsy, especially among the young. Brilliant and poetic fancies are suggested to the imagination and frequently find expression in language wholly beyond the patient's command when in a normal condition. There is often developed a fondness for literature which at first exhibits itself in poetry and afterwards in vision. A large portion of the literature of epileptics consists of visions, revelations and religious dreams. The prophetic mania is common among them.

Were we to judge of epilepsy only in the light of muscular convulsion, we should form an erroneous es-

timate both of the disease and of the morbid literature of many of its victims. Muscular convulsion has been assigned a too prominent place in the ordinary definition of epilepsy. There are forms of epilepsy unconnected with such convulsion. In nocturnal epilepsy the morbid phenomena of motion are so slight that the disease may exist for years without attracting attention. In epileptic vertigo and syncope we frequently find no convulsion. And separate from all recognized forms of epilepsy, who can doubt the existence of an epileptic neurosis which manifests itself by convulsive phenomena of a mental rather than muscular nature? This epileptic neurosis is characterized by other phenomena than those which pertain to convulsive epilepsy. The latter is accompanied with violent muscular convulsion and loss of consciousness, and followed in most cases by fatuity, while the latter may never manifest itself through the muscular system, and is frequently connected with exalted consciousness, and does not lead to fatuity, but is characterized by remarkable intellectual activity, and frequently terminates in acute, sub-acute or chronic mania.

Ordinary epilepsy is frequently connected with premonitory symptoms, which may occur several days before an attack. These premonitions assume various forms. Some appear in the shape of dreams, some in the form of illusion or hallucination, spectacle, or otherwise, and others in that of confusion of thought. But the most common is what is known as the *aura epileptica*, and is a sensation like that produced by a breath or gentle breeze. It is usually first experienced in the end of a finger or toe, and from that point it mounts to the epigastrium or head,

on reaching which the convulsions immediately appear and the patient becomes unconscious. The nature of this sensation is a matter of dispute among physicians. Dr. Harpin considers the *aura* as the commencement of a true spasm of the muscles which precedes the loss of consciousness.

Psychical epilepsy, or that epilepsy which convulses the mind rather than the muscles, is not to be regarded as another disease than that which we have described. It sometimes has its *aura*, but more frequently it seems to be the *aura* itself unfollowed by muscular convulsion. The premonition appears to be the attack. Dr. Winslow records the case of an epileptic "who, at the moment of invasion, perceived exclusively with the left eye, a toothed wheel, the centre of which was occupied by a hideous figure." "In another patient," continues the same author, "the fit was immediately preceded by an intense feeling of hunger." In a third, since insane, "a little blue imp perched upon the table and moped and mocked at him as he lost his consciousness." In a fourth, a guitar seemed to have been roughly grated near the ear.

When the epileptic neurosis or diathesis exists apart from true epilepsy, we find hallucinations like these, unfollowed by muscular convulsion, but connected with exalted imagination and rapid and excited ideation. The victims of these hallucinations possess a "wonderful aptitude for conceiving things quickly and examining them under the most brilliant and poetical aspects." These conceptions usually result from pseudo-impressions referred to the termini of sensitive nerves. These impressions or sensations are carried to the cerebrum, where, instead of being

challenged and detected, they are allowed to pass as faithful reporters of the outer world. As a natural result, the patient attributes to his environment impressions which originate only within himself. He outwardly forms and locates conceptions arising from them. The act of thus forming and locating these conceptions is accompanied by another act, which is that of faith in them, as so formed and located. The patient believes in them as objective realities, and here enters delusion. The first experience, to recapitulate, is that of morbid impressions or pseudo-sensations, the second that of hallucination, and the third that of delusion.

These personified conceptions are usually of a poetical and religious nature, and figure in the folios of epileptics as heavenly messengers, angels, fiends and spirits. Such were the hallucinations of Mahomet which preceded violent attacks of epilepsy.

Says Maudsley, in his "Responsibility in Mental Diseases," "There can be little, if any, doubt in the minds of those who do not subscribe to that (Mahometanism) faith, that an epileptic seizure was the occasion of Mahomet's first vision and revelation, and that, deceived or deceiving, he made advantage of his distemper to beget himself the reputation of a divine authority. The character of his vision was exactly of that kind which medical experience shows to be natural to epilepsy. Similar visions, which are believed in as realities and truths by those who have them, occur not unfrequently to epileptic patients confined in asylums. For my part, I would as soon believe there was deception in the trance which converted Saul the persecutor into Paul the apostle, as believe

that Mahomet at first doubted the reality of the events which he saw in his vision."

Washington Irving, in his "Life of Mahomet," says: "He would be seized with a violent trembling, followed by a kind of swoon, or rather convulsion, during which perspiration would steam from his forehead in the coldest weather; he would lie with his eyes closed, foaming at the mouth, and bellowing like a young camel. Ayesha, one of his wives, and Zeid, one of his disciples, are among the persons cited as testifying to that effect. They considered him at such times as under the influence of a revelation. He had such attacks, however, in Mecca, before the Koran was revealed to him."

Were Mahomet now living, he would be confined in an asylum, and the Koran would not be revealed. We shall never know how many revelations as wonderful as any which dawned on the astonished vision of Mahomet or Swedenborg are prevented, and how many incipient religions are nipped in the bud by judicious doses of bromide of potassium, belladonna, zinc, confinement and other remedial agents. Certain it is that the wards of asylums are thickly settled with prophets, apostles, saints and media of whose visions and revelations the world is deprived; whether wisely or unwisely, it is not our province to discuss.

Ann Lee was an epileptic, and her revelations and system of theology are the outcome of insanity. She is described as "a wild creature from birth, a prey to hysteria and convulsions, violent in her conduct, ambitious of notice, and devoured by the lust of power. While confined at Manchester, she was suddenly enveloped in light, and Jesus Christ appear-

ed to her and identified himself with her person. Her convulsions are described as violent and protracted; her countenance was distorted, bloody foam issued from her mouth and she became unconscious.

Cæsar and Petrarch were epileptics, and the writings of the latter clearly indicate the misfortune of their author.

The literature of epileptics, since it chronicles the patient's delusion, is usually of a religious nature. The delusions grow out of visions preceding or succeeding the epileptic trance, which may be separated from or connected with muscular convulsion. The case of a boy confined for epilepsy is recorded by Dr. J. C. Howden. The doctor says: "On admission to the asylum, he spoke with an earnestness, and, granting his premises, an intelligence beyond his years. He told me he was Adam, the first man, born again into the world. When questioned as to his previous life in the Garden of Eden, he replied that he had been so long dead, that he could not be expected to recall particulars, but added that it was perfectly true that he had eaten the forbidden fruit, and when asked why he had done so, replied: "'Tis all very well to blame me; but you would have done the same thing if you had been in my place." He pointed to a picture of a woman on the wall, which he said was the portrait of Eve. He says he has been in heaven, and describes what he saw there. He has a fit every two or three months, and on recovering from them he is dull and stupid, then he becomes possessed of some extravagant delusion, always of a religious nature. Sometimes he returns to his old delusion that he is Adam, sometimes he is God, and at other times Christ, and not unfrequently the Devil. When questioned as to the

ground of his belief, he generally says that it has been revealed to him, and that he feels that it is true, pointing with his finger to his epigastrium."

I have cited this case because one very closely resembling it came under my observation. The patient was a woman, aged thirty-five years. When quite young she married, but forsook her husband in obedience to a vision. In early life she was connected with the Episcopal Church, but soon after marriage she forsook its communion and united with the Methodist Church, which she abandoned for the Unitarian. Not satisfied with the Unitarian, she joined a Second Adventist and finally made her home with the Spiritualists. When she came under my observation she had invented a religion of her own, which she called "Bible Spiritualism"—the nature of this religion is too impure to be here recited. Like Dr. Howden's patient, she believed she had been dead many years. She was raised from the dead that she might acquaint the world with the gospel of "Bible Spiritualism." She called herself "the Bride of the Lamb," "the Woman Referred to in the Prophecy," "the Anointed of the Lord," and "the Saviour of the World." She had been confined in an asylum because, as she expressed it, scientific men were unable to recognize the phenomenon of resurrection from the dead, and looked upon it merely as an evidence of intellectual derangement. She complained of too much sanity, and wished to be reduced to a state of imbecility which she believed to be characteristic of the rest of mankind. This lady was a Latin, French and German scholar, and possessed a remarkably cultivated mind. When asked to write a simple sentence, she did so with ease, but was unable so to guide her pen

as to make it follow the straight lines marked on the paper. There seemed to be an almost irresistible tendency to write in a circle; this tendency I have noticed among the insane on other occasions. When left to herself she wrote in an almost perfect circle. Beyond this there was nothing in her penmanship to indicate insanity.

In delusional insanity penmanship and orthography are seldom affected, and the composition only betrays the disorder. Very different are the symptoms of approaching general paralysis; the first indication of which is a tendency to omit and misspell words. As the paralysis advances the writing becomes irregular, and finally consists of unconnected strokes.

In an attack of acute mania there is abundant indication of incoherence, but the patient seldom forgets his letters.

In calm melancholia there is usually nothing in the penmanship, though much in the contents of the letter, to indicate insanity.

Frequently the letters of the insane exhibit a curious tendency to economize space—words and sentences being so crowded as to be illegible, and often crossed several lines deep. The tendency to underscore words without reference to meaning is often discovered, especially in the early stages of *melancholia* associated with delusions. Frequently every other word is underscored. Occasionally a sentence will be followed by a number of exclamation points, dashes or commas. I have seen letters in which every other word was underscored, and others in which some one letter was always omitted. Such omissions are due to defective memory, and are precursors of general paralysis.

The artistic designs of the insane frequently furnish the key whereby we unlock the secret workings of their intellects and discover the nature and extent of their delusions. A young man who would speak to no one unless compelled, and who could not be induced to discover the cause of his melancholia, was found to have drawn several female heads on cards. An examination and comparison of these heads made it evident that they were all intended for the same person. The care with which they were executed aroused suspicions that they were in some way connected with the intellectual disturbance of the artist. A close examination and comparison with pictures of persons known to the family made it evident that these drawings were all intended to represent a lady to whom the patient had been engaged, but who had proved unfaithful to both her engagement and honor. These drawings, though from memory, were creditable likenesses of the original, and served to throw much light on the nature of the patient's disorder. While confined in an asylum he executed a picture of the lady, and with her features so combined his own as to make a drawing as wonderful for its skillfulness of detail as repulsive for its wierdness of spirit. Gradually he became dull and mechanical in his motions, and his later drawings seemed to be purely automatic—the result rather of reflex than of cerebral action.

I have examined spirirtual pictures—that is, pictures believed by their artists to have been produced under what is termed impressment—and, whenever I have had reason to believe the artist sincere, I have had equal reason to regard his pictures as the work of reflex and automatic action.

Few appreciate the wide realm of unconscious life over which automatic action presides. Consciousness does not play so large a part in our systems of psychology as it used to. Memory is no longer regarded as peculiar to the brain, nor is it beyond physical explanation. Dr. Maudsley has clearly shown that the acquired functions of the spinal cord and of the sensory ganglia imply the existence of memory which is indispensable to their formation and exercise. How else could these centres be educated? "A ganglionic cell," says Maudsley, "whether of mind, sensation or movement, which was without memory, would be an idiotic centre, incapable of being taught its functions. In every nerve-cell there is memory, and not only so, but there is memory in every organic element of the body."

What is memory? Nothing but the organic registration of physical effects; wherever that registration takes place there is memory. Wherever there is a particle of living matter, animal or vegetable, there is memory. Memory preceded consciousness in the line of development, and often exists apart from it—we picked it up in our journey from the past, and it may be we shall cast it from us in our journey to the future. Our little consciousness is like foam on the surface of the wave, that sparkles a moment in the sunlight and then disappears forever, but under the foam lies the fathomless and unruffled ocean, and under our little dream lies the everlasting forgetfulness.

But we are drifting from our subject. The facility with which the insane compose in verse, and the ease with which they fly to figures of fancy has frequently astonished thoughtful observers. But a brief inquiry with regard to the nature of poetry will, I think, dis-

pel the mystery, therefore without preface I proceed to the examination.

It is customary to speak of poetry as the finest form of language. Authors are not wanting who speak of the "pre-eminence of poetry." Montgomery calls poetry "the most excellent of the fine arts" and "the most perfect form of literature." It is described by a poet as "the chariot wherein King-thoughts ride," and Scaligerana says, in a moment of fanaticism, "never was there a poet or a man who delighted in poetry whose heart did not lie in the right place." And Emerson declares the poet to be in advance of his age. But all such opinions are based on a misunderstanding with regard to both the nature and history of poetry. Poetry is not what its votaries would have us believe, the best language for the noblest thought. Poetry may be studied either as a sentiment or a language. A man may have one without the other, as he may acquire a language in which he has never learned to think. As a sentiment it results from passion and emotion acted on by imagination. As a language, it is that of passion and emotion. Measure and rhyme are unessential, though they are useful in expediting expression, and ornamental in contributing to its beauty.

Poetry, since it is the language of passion, emotion and imagination, is the oldest language known to man. When the human race first separated itself from the inferior animals by the development of distinctively human traits, it naturally sought to give expression to its newly acquired faculties which were those of children; and the language in which they found embodiment was fanciful, emotional and passionate. Reason and judgment being in abeyance, if in existence, made little im-

pression on the vocabulary of the infant world. The development of judgment is necessarily associated with the recession of imagination, and the ripening of analysis marks the autumn of sentiment and the winter of poetry. Say what you please, you cannot close your eyes to the fact that poetry was the language of the infant world, and is to-day the natural language of the infant man.

A language may outlive the stage of development which gave it birth; the language of mythology has done so, the language of metaphysics has done so, and the language of poetry, has done so, and they who now cultivate it are perfecting and adorning a dead language. Do not understand me to speak of poetry with contempt: I reverence it as the sweet and musical language of childhood, only I do not wish it to regulate, as it once did, the busy affairs of life. It must yield to the better language of Science and Commerce. For poetry I have tenderness and affection, but for Science I have an abiding confidence and truly religious veneration. Poetry resides in the temple of beauty and is the priestess of the past: Science leads the armies of truth, and she leads them toward the future. Truth and beauty are not identical, and nothing but unbridled fancy can make them so.

But what bearing has this on the subject of our lecture? Let us see. Insanity is a return to childhood. The intellectual faculties most frequently interfered with in insanity are such as distinguish the man from the child. The strongholds of reason break and crumble; the fortress of judgment falls, and how often over their ruins the wild and luxuriant verdure of emotion and imagination blossoms and blooms! The

insane man reverses the process of development ; he turns his back upon the future and retraces his steps. Science tells us that the human race started in the very mud and has arrived by a process of evolution at animal life and intellectual consciousness. There was a point in time—probably the Terrace Epoch—when the nervous system thought for the first time ; when the little gray nerve cells first caught the golden sun-light, and in the mint of their own consciousness turned it into the coin of thought ; when they knew for the first time the color of the violet and the odor of the rose as distinct sensations. The currents of thought were at first rudimentary and imperfect ; but as the brain strengthened and convoluted and developed, there came thundering along the track of the nervous system such trains of living thought as announced the arrival of the human epoch. Faith, hope, love, honesty and all the virtues are but mile stones on the road of progress, and so is it with thought and consciousness ; we pick them up in our journey from the past, and we shall cast them from us in our journey to the future. These things are not finalities ; there are no finalities, they are stages of development.

The insane man, as we have seen, turns his back on the future and retraces his steps, he descends the stairway of development and returns to the childhood of his race. He may go farther, he may sink to the lowest depths of imbecility, he may enter through the shadowy portals of idiocy into the realm of brute nature, and become less than the beasts of the field. There are men who recoil from the thought that their ancestors were apes ; but let such remember that there are men living who are ages behind that venerable ancestor, and who might, were they wise enough, look

longingly forward to his estate with feelings of respect and almost adoration. There are paths of development behind the ape and there are men who tread them.

The insane are, so far as the race is concerned, children. The same instinct which taught the savage who is the child of the race, to cower before the ordinary phenomena of nature, and that teaches the infant to shrink from an unaccustomed sound, leads the insane to recoil from things in no way dangerous or frightful. Like children they live in their senses and are ruled over by imagination. The child lives in an ideal world; so does the savage; so does the poet; so does the madman. All speak of spiritual things, because to their heated vision the ghosts, fairies and genii have as real an existence as those of living men and women. They all dwell in an enchanted world. The critic has no place in that world; he is the disenchanter. They do not criticise—they dream. We learn from Herodotus, that Phrynicius produced a tragedy on the fall of Miletus; the citizens wept until the play was ended and then fined the author for torturing their feelings. What audience in England or America ever wept through a play and then censured the dramatist because of the power and truthfulness of his tragedy? I venture to say none. We are not children—our judgments never so relax as to deliver us wholly into the hands of imagination. We can criticise a play while it is being enacted before us; but not so with our remote ancestors; they witnessed a play very much as a child listens to a ghost story.

When we remember how often and in how many ways insanity is a return to childhood, can we wonder

at the remarkable gifts of poetry which have so often shone like stars through the darkness of clouded reason, giving us gems of poesy so pure and exalted that they must ever adorn the literature of the world? Insanity does not affect all minds alike; it will not supply an absent talent, though by intensifying and exalting existing ones, it often seems to do so. Where there are no poetical possibilities there can be no poetical attainments. I have seen the rude and illiterate under the influence of excitement produce stanza after stanza, which in their ordinary condition they could never have constructed. Most productions of the kind are vulgarly but correctly styled doggerel, and yet we occasionally find among them gems of undoubted lustre. Not many years ago there appeared a little book called "Poems of the Inner Life"; if any of you possess that work, you possess a specimen of pathological literature of remarkable value. Many stanzas in that book are almost faultless in the conception and finish, and yet one has only to glance at the book and its pretensions to see that its author was the victim of a delusion incompatible with sanity. Those of you who have attended spiritual lectures and seances, will call to mind many remarkable examples of this tendency to versification and figurative language. The morbid exaltation of the speaker hurries him with rapid flight over abysses of darkness and heights of glory, while his sane companion stands on the solid earth and watches with astonishment his Icarus-flight. If you will visit asylums for the insane you will find the same thing—men and women, who believe themselves media for interplanetary communication between this world and the next, bubbling over with stanzas of ineffable vapidness and building rhetorical

air-castles on the ever-shifting clouds of their own fancy.

Do not understand me to say the insane never reason; they frequently reason, and reason well. They even reason with more logical sequence and precision than they would were they possessed of sanity. This arises from the fact that the insane are often free from concern as to the morality of their arguments—they are proverbially sophists. Their logic is everywhere tainted with an overweening self-consciousness. They reason, as do children, with no large reference to the whole, but with the attention fixed on a fragment, that fragment being themselves.

Poetry has been carefully defined as the "rhythmic expression of feeling." A thoroughly sane and cultivated poet skilfully employs the language of childhood to explain truths so profound that no philosopher can reply to them. But the skill with which he uses the language finally converts it into something that is not poetry. "The degradation of poetry begins with the educated. As knowledge extends itself and reason develops, the imitative arts decay." They decay because imitation is characteristic of the child, and as knowledge and reason develop, the child departs and the man arrives.

Look about you and see who are the imitators—the automata whose movements result rather from the *medulla oblongata* than the cerebrum. They are the children—not perhaps in years, but in intellect. On a warm, sunny day, station yourself in a window on the avenue and you will see thousands of these adult children shopping, promenading, or loitering. They have no end to serve, they move with the throng merely because others by whom they are surrounded

do the same. They are borne on by the force of example. If you closely examine the faces of these men and women who have spent years, perhaps life, on the avenue, you will see that the lines which usually indicate character are wanting, and that the features—if indeed they may be spoken of as such—are blank and expressionless.

As knowledge and reason develop, the inventive arts triumph over the imaginative. The same thing was true centuries ago in Greece—the imaginative school of poetry was followed by the critical. After Pindar came Sophocles; and after Sophocles, Euripides; and after Euripides the “Alexandrine Versifiers.” Latin literature is merely degraded Greek literature and the only Roman poets that really influence this age are Lucretius and Catullus.

Homer, Shakespeare, and Goethe, are not exceptions to what has been said. They are usually *called* poets, but are not what is usually *understood* by the word poet. They are great representatives of the race; grand incarnations of humanity. The pages of Homer, Shakespeare, and Goethe are not devoted to poetry alone, but to commerce, war, philosophy, science, the arts, and domestic life. Everything which pertained to humanity interested those great men, and found welcome to their pages.

They who in this age cultivate poetry are by that very culture destroying it. Culture is the fruit of criticism, and criticism and poetry are not friends. The language of the sane adult of the nineteenth century is the language of commerce and science.

Do not misunderstand the nature of my argument; I neither hold poetry in contempt nor seek to undervalue its mission. The teacher must adapt himself to

the pupil, and the best language in which to instruct is that with which the pupil is acquainted. The majority of men—I say it sadly, and in no censorious spirit—are either savages or children, and understand only such things as appeal to the simplicity of their intellects. The brains of savages and children exhibit on dissection the same shallowness of sulci and feebleness of convolution. The cinericious, or thinking tissue, is deficient in quantity. To such minds it is useless to address prolonged argument, for they have not the faculty wherewith to appreciate logic. They are children and mind childish things, and if you wish to make them understand you and profit by your discourse, you will have to address them in a child's language. In dissecting human brains nothing has more thoroughly impressed me than the poverty of thinking tissue which characterizes the average cerebrum. I am not speaking of leading merchants, bankers, financiers, and professional men, but of the rank and file of humanity. Now if you wish to reach these children of a larger growth, you must resort to the language of rhythm and emotion—that is, to poetry.

But poetry has another use, the discussion of which is foreign to the subject of this lecture, but which we recognise in passing. Poetry is useful as a means of recreation and inspiration to the mature and cultivated mind. In it we revive the feelings of childhood and recall the merry and innocent hours of boyhood.

“Olympian bards who sung
Divine ideas below,
Which always find us young,
And always keep us so,”

have a noble mission and are entitled to our warmest love. But the age of prose has arrived—a grander ago

than any which has preceded it, and as the years move on the oracle will be dumb, the priest will wind his mantle about him and depart, and the poet will be remembered only as a vision when it is ended. Farewell Poetry! Thou hast won the laurel and we crown thee, but for thy burial. Thy harp shall hang on the willow, and the reed, no more responsive to its master's will, shall be laid aside forever.

Insanity in women of sensitive nervous temperament is frequently characterized, especially at its commencement, by a taste for poetry and a propensity to versify. This taste and tendency are often observed in the insanity of pubescence. The nervous excitement attending birth of sexual life is frequently associated with morbid self-consciousness which finds expression in sombre verse. Physicians who practice in ladies' seminaries can call to mind many examples of this tendency. Insanity of pubescence, unless maniacal, is melancholy, romantic and hysterical. The poetry in which patients indulge is of a depressing nature. Among boys the insanity of pubescence is frequently characterised by acute mania. In girls however, it is marked by a dislike for work or amusement, by great nervous depression, especially at menstrual epochs, and paroxysms of apparently causeless weeping. The patient fancies herself uncared for and neglected. She looks upon her friends as enemies, and on her guardians as cruel and mercenary. She seeks for sympathy in the fictitious griefs of the novel, and if she cannot find the "Sorrows of Werther," she will fly to the pages of Byron. As the disease progresses she becomes more and more excitable, frequently breaking into violent passion or rhapsodies of verse. Such an invalid was Mary Alacoque, whose

letters and memoirs abound in pages of excited verse. We gather from a little book, written by Louis Asseline, that she was precocious, and at an early age inclined to nymphomania. She relates of herself that from the age of four years she had a lively sense of the virtue of chastity, and the sight of men so wounded her modesty and alarmed her innocence that she would have fled into the desert but for fear of meeting them even there. The same nymphomaniacal phenomena may be found in the life of Saint Louis de Gonzaga as related by the Jesuit Cepari; he "never liked to be left alone even with the Marchioness, his mother. If he was obliged to remain with her he was observed instantly to blush." "*A child eight years old blushing from chastity because he finds himself alone with his mother!*"

When eight years old, Mary Alacoque experienced cataleptic attacks in which she had visions of bleeding bodies, usually of Jesus or of the saints. From an attack of paralysis she recovered by the use of a remedy which my respect for you prevents me from mentioning. She renounced her family, and, to use her own language, "became absolutely passive to the will of God." She wrote long and foolish poems to her Saviour. She says, "in order to give some drops of my blood to my Saviour, I tied cords around my fingers and then thrust needles into them. I made myself a bed of potsherds on which I lay with extreme pleasure, although my whole frame quivered. Once having retired to my chamber, I was laying aside with much satisfaction the ornaments that I had worn during the day, the Son of God showed himself to me just as he had appeared after his cruel flagellation—that is, with his body all bruised, torn

and bleeding—and told me it was my vanity which had brought him to that condition. On the 25th day of May, 1671, she entered the convent, and took the habit of a novice on the feast of St. Louis, in the same year. She was twenty-four years old. From the day she entered the convent hysteria and religious monomania influenced all her thoughts and actions. Some of her poems written during convent-life are very remarkable. While in the convent she wrote, “Our Lord showed me that that day was the day of our spiritual betrothal; he afterwards made me understand that he wished me to taste all that was most sweet in the tender caresses of his love. In fact, these divine caresses were so overpowering that they made me quite beside myself, and rendered me almost incapable of any physical exertion; and it was a subject of such strange embarrassment to me that I dared not show myself.” Her relations with the divine spouse are related in Latin, and are too repulsive for translation. Her verses are all aglow with a flame that is not of God, but of the flesh. The following lines she dedicated to the Abbess of Paray, who deemed her insane :

“The more my love they would gainsay,
 The fiercer glows the flame repress;
 Let them afflict me night and day,
 They cannot pluck it from my breast!
 Ah, yes! the more I suffer smart,
 The more I’ll blend me with his heart.”

On All-Saints’ day she wrote the following lines :

“No stain in innocence is seen,
 No loss in power hath ever been;
 Nothing dieth here above;
 All consumes itself in love.”

Archbishop Manning tells us that Mary Alacoque

saw her Saviour, "suffused by an intensity of light, she beheld his sacred heart enveloped as it were, in flame, girdled with thorns, surmounted by a cross; and these words came to her: 'Behold the heart which has loved man so much, and has been loved so little.'"

I take great pleasure in preparing this lecture, because, of all ages, the present is most likely to be concerned in and profited by such discourse. All around us the insane are found—on every hand they plead, perhaps unconsciously, for help. They employ every avenue through which they can make their misfortunes known. The Press, the great engine of civilization, is often converted by their frenzy into an engine of folly, and their fingers are ever busy turning backward the wheels of progress. They have formed themselves into societies, they publish books, edit papers, and publicly proclaim their folly. Many of them are men and women of talent, genius and culture, and their literature has in it much that is calculated to challenge admiration. What shall we do for these men and women, our brothers and sisters? We are prevented, by virtue of their numbers, from confining them in an asylum, nor can we subject them to medical surveillance. This age is, as I have frequently said in your hearing, an inter-civilized age—it lies between two great civilizations, and is at once in the twilight of the old or metaphysical epoch and in the sunrise, the early morning of the new and scientific era. On one side the stars, the moon and the deepening shadows of night peopled with ghosts and visions, and receding faiths; and on the other the eager sun glancing upon the rising mists of ages transmutes them into gold. This is a sad, a very sad age, full of

dead and dying faiths, full of burials of the past, and of idle prayers sent out in vain search for the departing gods. But O, it is a glorious age, full of the golden light which streams from the ascending sun of Science. It is an age in which men lose their minds; it is an age in which they find them. There are three ages known to the human intellect. They are called respectively the mythological, the metaphysical and the positive or scientific ages. I believe the third age has arrived. The age of metaphysics is practically dead, and the intellectual disturbances which we behold on every hand are but the lingering phenomena of its dissolution. What shall we do for the throngs on every hand who are shipwrecked in faith and bankrupt in intellect, under whose feet the past is crumbling, but who will not plant their feet on the rock; but who seek comfort in the mirage of Spiritualism, the will-o'-the-wisp of Mesmerism, or the delusion of Transcendentalism? The best thing—the only thing that can be done, is to push steadily toward the future. They who keep abreast of the age will survive. In the evening of life they shall strike sail in the haven where is neither wind of doubt nor storm of regret, but where the banks are scented with the lilies of repose.



Responsibility of Sex:

Extracts from a paper read before the New York Liberal Club, July 9th, 1875, by

SARA B. CHASE, M.D., A.B.

At an age averaging from twelve to sixteen years, the girl suddenly withdraws from the arena of activity and amusement which has been common with her male companion, while he, gratified with the same pastimes as before, continues on for years only a boy, and the same boy still. Following her on her divergent path, we find her marvelously transformed. She has become suddenly increased in stature; her bony fabric has acquired nearly its standard solidity; her general tissues, firmness and strength, and her pelvis and pelvic viscera nearly their maximum stableness and capacity. Her former lean and awkward figure has given place to symmetry and elegance of proportion, and her former romping and ungainly action to a movement graceful and charming. Her eye gleams with a softer lustre, her bosom heaves with an increased volume and beauty, and her voice, from lark-like, has become dove-like.

Psychologically, she is a new creature, her soul has become the throne of a new motive and a new hope. Her family of dolls, so long caressed, are orphaned and forgotten ; her jumper-cord and hoop are among garret rubbish ; the old maltese, the hearth-stone idol and the last of her pets, which she first enjoyed for his antics, but afterward for his purring breath, is banished from fellowship and given over to the mercy of old Towser, the household dog. Life, as it relates to things useful and things to come, engrosses her mind, school privileges are no longer used for amusement and time-killing, but for culture and preparation for the great need of future years. Home exerts an influence, and wears a charm unfelt before ; its nursery and its fireside, its altar and its love disclose new and surprising lessons of experience and example.

Might we look within her soul, where before was only a dream-chamber, we would discern a secret shrine, and an unconscious worship, in part a memory and in part a hope, one reaching back into childhood, where, among the older of her mates, was one who, whether hoop-trundling, butterfly-chasing or hide-and-seeking in rivalry of speed and tact, was always sure to win, whose laugh had the merriest ring, whose eye the brightest flash, and whose lips the sweetest kiss—the other reaches into the future, after a pure and exalted manhood. In brief, the blithe and aimless girl has become the thoughtful, loving maiden. This wonderful transformation, in its aggregate expression, defines puberty. But why this sudden and marvelous change ? What is the significance of puberty ?

It is that the germ-cells which were early planted

by Nature, within her ovarian tissue, and which in a constantly ascending series of development have been ripening and bursting and giving place successively to a new and more perfectly vitalized group, have now attained such completeness of endowment as to be capable of impregnation. It is that she has become a generative being—a germ-bearer of our Humanity.

This ovum or cell-germ, whose perfection of development constitutes the fundamental idea of puberty, is, as it relates to her sex, only a vitalized structure in the sense that it has a vital connection with her body, as we use the term *vitalized*, as applied to any other living tissue, as the brain or lungs—that is, it is incapable, by any power which she alone can exert upon it, of putting on any form or producing any result higher or beyond its own simple structure. In other words, unaffected by any force or influence than what is derivable from her own being, this cell, this germ, as soon as matured, is separated from her tissues and blights and dies.

In speaking of the puberic change, we alluded to a secret shrine and worship; soul answers to soul across the years and over land and sea.

But we will pass the rapture of betrothment, the solemnity of the plighted vow and the unapproachable sanctity of the wedded bed, and concern ourselves only with her condition after the copulative act.

If now, with microscopic aid, we look upon and within her ovaria, we behold this cell-germ encompassed with seminal spermatozoon, the object of their strange pilgrimage and search.

They touch and permeate the cell and feed upon it!

This is all our lens can reach, this is all we know! But the miraculous result—generic life, being and immortality! This is IMPREGNATION.

Impregnation marks the only time and place, for all his life in which man's blood-force can touch, mingle with or influence that of his offspring. Yet it embraces only a moment of time, and only microscopic space.

All subsequent paternal influence, immeasurable as are its capabilities, is incomparable with this; moreover, it is all his own, God-given and God-protected. Woman, however, is not thus limited, for her life and blood-contact with her offspring continues on through both gestation and lactation.

The act of impregnation, though limited thus by time and space, carries with it results which concern no less than the perpetuity and well being of the race. For in this act is transmitted—

1st, Genus. "Each after his kind," is the most wonderful law displayed in the whole economy of nature. It touches every link in the change of being. "Man, beast, bird, fish, insect, what no eye can see and no glass reach."

It extends through the vegetable kingdom as well, and binds under its inviolate sway the mightiest and tiniest growth of mountain and valley, forest and field. The mountain pines are the same to-day, and chant their peans as grandly tuned, and in as sweet accord as when God first created them to chant his praise; and the lily is the same, and blooms with a whiteness as pure and a perfume as sweet as when he first betrothed it to the valley to teach the kinship of purity and humility.

Neither the silent agency of the elementary forces,

though operating through all time, nor the grand convulsions which have rocked the world, have ever disturbed the primordial moulds in which all organized matter was originally cast.

The wonder of this law grows upon us as we contemplate its sway over man. . . .

From century to century it gleams with the flash of the poniard, the torturing blaze of fagots, the lurid glare of sacrificial altars, and the fiery breath of war. Want and vice, crime and pestilence, diseases of loathesome and consuming taint, "maladies of racking torture and heart-sick agony" pour their corrupting currents all down the ages, yet mark the marvelous truth—genus has never been disturbed. Each successive generation have been made to receive and transmit the race-mould unbroken and inviolate.

2d. Equality of sex-ratio. No philosophic mind can contemplate the numerical ratio of the sexes, preserved as it has been, intact, through all the vicissitudes to which our race has been subject, without the convictions that the record—"male and female created he them," conveys an important physiological fact, namely: that a certain numerical sex-ratio was originally stamped upon the generic life-stream of the race. The popular notions that a particular *decubitus* in sexual embrace, or subsequently in gestation, or that the will of the party which predominates, or that climate or seasons, or the all-prevailing moon, influence or determine this must be regarded as purely speculative. What must have ever been and what must continue so vital to the well-being of the race, could not have been left to the caprice of circumstances, no, the law of the Universe ineffacably and beneficently stamped sex-ratio upon the primordial race-

mould and the race can therefore no more break away from this law than from the law of genus.

In the act of impregnation there are transmitted:

3d. Moulds of being, corresponding to and resembling those of the parents. This accounts in the main for all the striking differences of form, proportion, color as well as the subtler distinctions in the human organization which are denominated constitutions, temperaments, idiosyncracies. . . .

It is a high prerogative and a solemn truth that in the act of impregnation we impress our offspring with our own moulds of being; with our own physical, mental and moral natures. This truth should never be lost sight of. Let every woman know and believe that the strong frame and noble fashion, vigorous life-force and exalted spirit of the man she loves and marries shall determine largely the fashion and organization of her offspring, and that in their individualities she shall surely find resemblances which, more than anything else, will reward her sacrifices, and comfort and sustain her under all her cares and burdens. Let every man know and believe that the finely wrought physique, purity of blood-force, loveliness of spirit and charm of character of the woman he woos and weds shall stamp their outlines of grace, beauty and power somewhere upon, or within on the cherub forms of his children.

Conversely, let every woman know that whatever of unsightliness is individualized in the physique of the man she marries, whatever of deformity in his mental constitution, whatever of baseness in his moral nature, will unmistakably impress themselves on their offspring. And let every man know that whatever uncomeliness is individualized in the physical,

mental and moral nature of the woman he marries, will be reflected in accurate portraiture in the body-mould and mental and moral endowments of their children.

The individualities of both parents descend to their children or their children's children, and from this law there is no escape; and these individualities impress the race and are never lost, except as the given branch or family may perish without reproduction. True, that of one parent may predominate over that of the other, which may not declare itself in the first succeeding generations; yet that it fails not to be transmitted, we have evidence in the remarkable fact that it may always be found in one or another of the following generations; the translation taking place in some instances over to the third, fourth, and even to the fifth and sixth. The great truth to be impressed upon the mind is this: in the new life springing from a vivified germ, there is no sifting out of the individualities of either parent. They touch the race alike; though they touch the same generation unequally. Sometimes there are found in offspring an equable blending, and a beautiful and perfect harmonizing of the individualities of either parent. This is the realization of the original and perfect law of reproduction. Could the marital relation always secure a perfect adaptation of organization, the resultant progeny would always preserve this completeness and harmony and beauty of being. As it is, however, in the economy of nature, the immediate offspring are most commonly unequally impressed, though time never fails to equalize the impression as the family runs on into successive generations.

Individuality embraces the entire being, body and spirit, and everything engrafted on either, so as to be-

come an integral part thereof. Accordingly there are transmitted in the act of impregnation

4th. Diseases which as a class so engraft themselves on the life-forces, so grow into and become an integral part of the constitution as to stamp themselves irrevocably on the individuality of either parent. Diseases of this class may or may not have a local habitation or a name; may or may not be expressed through localized or general suffering. They may pervade the life-forces so subtly as to escape the consciousness of the victim or the eye of the medical adviser.

What a solemn, startling truth is this, and should be written in letters of inextinguishable light upon the altar of every home where consumption haunts with hectic beauty and cheating hope, or where scrofula stalks with hydro-cephalic head, distorted vertebra and leprous skin, or where misery-making idiocy has made wreck of all that is beautiful in human form. Would that it could be indelibly inscribed on the door panels of every house of shame, high as well as low where woman with power accorded to her by nature to elevate and bless, woos to corrupt and wins to destroy.

. . . The great primary truth, that diseases are a part of our individuality become transmitted in impregnation, has a corollary truth worthy a place in this connection, and too important to pass unheeded. It is this, that such diseases when inherited or acquired are irrevocable, and beyond the reach of art or medicine. It must be admitted that this corollary neither flatters the profession, learned, studious, and aspiring ever, nor pays compliment to impudent, ignorant, vaunting charlatanry.

As I have traced the history of a man once happy,

in health and reputation, home and estate from the time he first tampered with the intoxicating glass on through his swift career, till his stalwart frame trembled with disease and his proud spirit shivered in despair, till he was "naught but a pauper whom nobody owned," and his only prayer, rum or death. And as I have watched his once honored and love-glad wife at last a drunkard's widow in a garret or cellar home, and his children fed on crumbs and couched on straw, I have thought how fleet and terrible are even earthly retributions. But what of the Nemesis which haunts his path who, a slave to passion and fearless of results, or timid and cheated by these lying pledges of impurity, dallies with pleasure and bows his soul to sin and shame, and his blood to vice and taint—who, afterwards wins away from a home-circle where she was alike the joy and hope, a pure, trusting and forever loving girl, and in the holy embrace of wedded love, casts upon her waiting ova corrupt and poison-bearing spermatozoon! Mark his portion in a few faithful life pictures.

Picture first. His own health, after an indefinite time, betrays the mischievous work of ruin. Erythematous blotches dapple his blanched and cachectic skin; ulceration corrodes the fauces, caries gnaws with a merciless tooth and makes cavernous his bones, crippled, emaciated, haggard, he spends his days in anxiety and weariness, and his nights in mingled dreams and horror. His voice becomes husky and faint, and finally lost; he swallows first with difficulty, then with pain, and at last with torture; more and more putrescent, he lives in self-detestation, remorse and hopeless lamentation, and dies scourged as with

tongues of fire, and with curses in his heart and upon his lips.

Picture second. He himself suffers with little else appreciable than a mottled, or dappled, or pimped skin, and this at times made temporarily to clear off by a round of medicines. But in the meantime his wife's sweet face grows pale and stricken, her vigorous frame haggard and trembling, her strong and steady heart beats faint and shivering, and under the daily added anxiety, and exhaustion, and distress of wasting disease, unsuspecting and faithful to the last, she at last enters into the eternal tearless rest, where, thank God, no defilement of earth can follow.

Picture third. He remains the same as last portrayed, but his wife's contamination takes on a more aggressive career. After repeated impregnations, her general health, otherwise at first but little affected, her throat becomes like the vortex of hell, with the fire and stench of destructive ulceration, her nasal bones waste, and their proud arch falls in, and her teeth drop out, and her bleared and half-blinded eyes weep tears of pus, or her skull is seized upon by torturing caries, and is eaten out line by line, inch by inch, till in her agony, and humiliation, and rottenness, she exiles herself from the atmosphere and ministry of love and kindness, and dies like an outcast; or her skin is smitten by the leprous curse of his guilt, and she, pitied for a time, is at last loathed and abandoned to the tongues of dogs.

Picture fourth. Neither he nor she betrays any boldly marked insignia of their contamination, and yet as surely as she conceives she sooner or later aborts, and always with a dead or rotten embryo, or, more successful, gives birth to living children—but

note their history: The first-born, through painful days, and nights, and months, and years, just grown to feel the touch of manly aspiration and of the world's great want, is overtaken by the insatiated and relentless waste of hectic frost and fire, and fades and dies like a frost-smitten leaf. Their second-born has long since been laid in the tomb of their first sorrow. Their third-born and last surviving child totters tremblingly to their knees and clings languidly for support, his feeble limbs never climbing the chair backs with gymnastic glee, his little feet never pattering the halls and corridors in sportive leap, or tramping the floor in martial pomp and miniature battle charge, his voice never singing with the glad, wild note of joy, which cheats old time and makes us young again; but the faint hope glimmering through his doubtful life, withers upon their breaking hearts, for he soon fades away and carries into the tomb a family name thus destined to perish from among men. . . .

Away with the popular sentiment that it is a matter of indifference, beyond himself how a young man shapes his course. For be assured that health impaired and blood corrupted by his dissoluteness concern more than himself, though his were enough to shake him from his infatuate purpose; more than mother or father, whose hair whitens faster at the spectacle of his folly than by the lapse of years; more than brother or sister whose brows lighten with joy at the memory of what he was, but blanch with shame at the record of what he is; more than his heart-broken wife who has been cheated by his vows, and poisoned by his blood, and dishonored by his name; yea, more than all these they concern the ill-fated children through whom alone he is linked to the future of the race.

In conclusion, our subject plainly teaches that for any who are knowingly possessed of contaminated blood to enter into the parental relation is a crime. I say *crime* and no less so because human law and justice are too materialized to reach and suppress it.

The crime is two-fold.

1st. It is a crime against the offspring of such wedlock.

The wrong inflicted smites the defenseless. The poison scattered corrupts the innocent. The blight entailed tarnishes the purity, the beauty and glory of the otherwise undefiled.

2d. It is a crime against the race.

Look over the world and watch one generation from the womb to the tomb. Its infancy is weakness, its maturity is frailty, its old age is disease. It is born in suffering, it lives by struggle and is buried in sorrow and tears. Who can voluntarily add to its decay, augment its sufferings or embitter its sorrows and be criminally guiltless?

But what of frailty and disease, pain and sorrow, blight and premature death may be inflicted upon a single generation, by no means measures the crime against the race; for race embraces our humanity for all time, and what of evil it embodies overleaps the graves of the generations and perpetually renewed, curses forever more!

“There needeth not the hell that bigots frame
To punish those who err; earth in itself
Contains at once the evil and the cure,
And all sufficing nature can chastize
Those who transgress her laws she only knows
How justly to proportion to the fault
The punishment it merits.”

After the lecture the subject of it was discussed in

an animated manner by Messrs. Wilcox, Dawson, Dr. Atkinson, Dr. Lambert, Dr. Merrill, S. P. Andrews, Mrs. Dougherty, Henry Evans, and the lecturer of the evening.

Many complimentary remarks were made relative to the character and excellence of the lecture, and but few criticisms were made against it. All seemed highly pleased with the instruction and interest imparted by it.

SCIENTIFIC SERIES. No. 6.

Graduated Atmospheres.

BY JAMES McCARROLL.

The mean distance of the planet Mercury from the sun is about 37 000,000 miles, and that of the planet Neptune about 2,850,000,000 miles. If, then, the sun is simply a vast, incandescent body, diffusing light and heat like an ordinary fire, it is obvious that, unless there are some modifying circumstances, the degree of light and heat to which Mercury is subjected is immeasurably more intense than that experienced by Neptune, and that the animal and vegetable life of the one planet is utterly impossible to the other. Presuming both planets to be inhabited, this would seem to involve a special creation for each. But here we are embarrassed by the consideration that all the members of our system obey what appear to be universal laws; and, that, with but one exception, they are similarly shaped; while the revelations of the spectroscope seem to invite the conclusion that their

constituents are identical in the main. Assuming these three precise facts as the basis of induction, we ought reasonably to verge towards the conviction that throughout the whole of our system there is a corresponding homogeneity in animal and vegetable life, and something like an equable distribution of light and heat. At this point, however, in steps the commonly-received theory of the great central fire of the sun—a theory that seems to interfere with the unity that should characterise our small family of planets, and that tends to confuse our ideas in relation to the sublime sequences which, most assuredly, bind in one harmonious whole all the operations of the Creator.

If the luminous atmosphere that is said to surround the sun, or the gasses that are alleged to be in a constant and violent state of combustion within the vast circumference of that atmosphere, are the immediate and only source of light and heat to the individual planets within the sphere of solar attraction, then, as already intimated, Mercury must, in the absence of modifying circumstances, be on fire, to the very core, so to speak, while Neptune should, on the other hand, be little better than a solid ball of ice. But, supposing we venture to imagine that a positive expression of light and heat is evolved within the atmospheres of the various planets only; then, might we not begin to discern the road a little more clearly before us, even though it should still be encumbered with some difficulties?

It is said that an impulse given by the sun to the ether, at a point 95,000,000 miles from us, reaches the earth in something like eight minutes. But, as light or heat seems to have no mission to perform

save in the immediate vicinity of the planets, the evolvment of either at any vast distance from these bodies would apparently serve no good purpose, but would, on the contrary, seem to indicate a waste of power and a want of design. We should, however, be able to relieve ourselves here if we entertained the proposition that this mysterious impulse, which causes the ether, so sensitive and sublimated is the latter, to vibrate many hundred billions of times in a second, does not express itself in any appreciable degree while traversing the vast impalpable ocean that fills the universe of space, but manifests its existance only when it encounters a dense or foreign body like our atmosphere, where it might be presumed to express itself in a manner widely different from that which characterized its unimpeded course down through what might be termed the silent and mysterious realms of nothingness.

The existence of different media and forces seems indispensable to the production of phenomena of any description. The aereolite sweeps through space in coldness and darkness until it enters our atmosphere, when it becomes a center of light and heat so intense that it is frequently consumed before it reaches the earth. Every condition of being seems to express itself through a conflict of forces, how harmonious soever the antagonism may be. Perfect homogeneity is but another name for non-existence. So that this mighty all pervading ocean of ether, which is sensitive and attenuated beyond the human comprehension, were absolute nothingness but for the forces that antagonized with it. Had it no shores to break upon while vibrating to the impalpable impulse already mentioned—no element differing in nature or density from it to

disturb its equilibrium—then were the mighty womb of space empty indeed ; for the heavens should virtually be robbed of every radiant point that now studs their azure expanse.

Perhaps it may not be difficult to prove that even directly beneath the noontide, tropical sun, the higher we mount through regions of our atmosphere the colder and darker it becomes. From this, one might be inclined to argue that our earth, with all the other planets, may be regarded as a vast daguerreotype-plate coated with the atmosphere as with chemicals, upon the face of which we find kindled into life and light some of the occult forces brought to bear upon it by our great centre, the sun. Possibly the first feeble impressions of the hosts of heaven, as luminous bodies are photographed faintly upon the outer limits of our atmosphere, and probably these impressions become more powerful and clearly defined as that medium becomes more dense, until at the surface of the earth, they are reflected, as it were, with a maximum intensity of light and heat. Nor does this idea appear less incomprehensible than the fact that neither latitude nor directness of the sun's rays is the truest measure of cold, or light, or heat. The truth of this latter assertion will scarcely be disputed when at the equator, and, consequently on the selfsame degree of latitude, we find within a radius of five or six miles, regions differing widely from each other in fauna and flora, and exhibiting every degree of heat and cold peculiar to the various zones. For example, let us take any point in the very heart of the tropics, where the mountains sweep up from the level of the sea to a height of twenty thousand feet, and we shall meet at their base valleys of endless bloom, teeming with

life ; while but six or seven thousand yards from those passionate vales, up the mountain-side, after encountering almost every variety of climate, we find ourselves in the midst of regions the most desolate, without a solitary vestige of animal or vegetable life, and buried beneath a savage waste of eternal snow ; so that latitude is not the true measure of climate or of heat and cold, inasmuch as we see it exhibiting directly under the line the very same characteristics which distinguish it at the poles. We must, therefore, seek for some other standard to which we can appeal with more certainty, and this it appears is to be found in our atmosphere only where the gradations of heat and cold, if not of light also are as to the difference in density of the various strata that compose it—the measure being true at any given point, and not affected by any local influences.

For the sake of illustration, let us in imagination, project a line perpendicular to the equator for a distance of twenty thousand feet in the direction of the mid-day sun ; and let us assume that this line is identical with the course of a single impulse sped through space from that luminary to the earth, in relation to which impulse, or ray of light if you will, the angle of incidence and of reflection shall coincide. Let us now while the vertical sun rests on the top of this line, as it were, philosophize upon some of the strata of atmosphere through which it passes, always remembering that the atmosphere is densest at the level of the sea, and that it becomes gradually attenuated as we ascend through the regions of space. Now, it has been ascertained, beyond peradventure, that at the lower end of this line a man may be dying from the effects of extreme heat the self same moment that, at the upper

end which is nearer the sun, another man may be dying from the effects of extreme cold—the one being broiled and the other being frozen to death. Nor is this all; for midway between the two victims, or at a height of eight or nine thousand feet, we find a third person enjoying himself in the open air to the top of his bent.

At no point of the earth's surface are the regions, or rather the extremes, of heat and cold defined so sharply as under the line. This is, doubtless, owing to the fact that the angle of incidence, and that of reflection are coincident on the part of the solar beams. As we recede from the equator this angle becomes greater and greater, with a corresponding diminution of light and heat, until we reach the poles where it falls into one horizontal line, as it were. And perhaps this gradual diminution of light and heat is not so much owing to the alleged fact that as we recede from the line any given number of rays of light are made to cover a greater space, as to the obvious one that the angle of incidence and that of reflection become more obtuse at each successive step. Pencils of what we call light are of infinitesimal proportions. Let us, then, project one of the smallest within the compass of an experiment upon a reflecting surface in a dark room, and perhaps we shall be able to discover that the secondary ray performs a more important mission in the concentration of light and heat than is usually accredited to it; for it is obvious that, the smaller the angle here, the more light and heat are expressed within it; while it appears to be equally true, also, that the gradual shading off of climate, from intense heat to intense cold between the equator and the poles, is owing perhaps more clearly to the gradual augmentation of this combined angle than to any other circumstance.

Still, at any intervening point, the vertical admeasurement through the atmosphere holds relatively good—that is, the more attenuated any of the strata, the colder and, doubtless the darker it is.

From these few speculations, it may possibly appear to some that the nearness of a planet to the sun, or the remoteness of one from that mighty orb, has not, after all, so much to do with the degree of light and heat experienced by these bodies. Graduated atmospheres, from Mercury to Neptune—would seem to secure something like an equal distribution of light and heat among all the members of our system. A highly attenuated atmosphere for Mercury, and one correspondingly dense for Neptune, would place both these planets in a more comfortable position, in our imagination than they have occupied heretofore.



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DEATH.

BY FREDERICK R. MARVIN, M.D.

The history of death may be divided into three periods: the fabulous, superstitious, and philosophic. These periods are not separated from each other by any line of demarkation; they blend as colors do, and it is impossible to say where one ends and another begins.

The most ancient period is that of Fable; a period in which imagination and fancy triumphed, and celebrated their victories in bronze and marble. In the Age of Fable, men personified the powers of nature and the passions and operations of the mind. They looked on the same universe on which we gaze, but with different eyes. They looked on this earth, but where we see mica, granite, and quartz, they saw ancient Terra, mother of the mountains, seas, and heavens. They looked on the same sky on which we gaze, but where we see constellations and systems, they saw gods and heroes, gathered in council or engaged in battle.

The Age of Fable was one of impulse; in it caprice wore all the authority of conviction, and the lightest suggestion carried with it a weight now almost inconceivable. True, the ancient world was the world of Plato, Aristotle, and Socrates, but for every philosopher there were thirty gods who had nothing better to live for than the caprice of the moment—gods and goddesses who were carried hither and thither, by anger, fear, love, and jealousy, as leaves are carried by the wind up and down the pathway of forests.

But among all the fickle deities of the early world there were a few of whom it might be said that they are the same yesterday and to-day, if not forever. Such a deity was Mors or Death, daughter of Night. The Roman artists seldom painted Mors, and the Greek sculptors never carved the goddess in marble. Our representations of her are taken from the ancient poets, who seem to have enjoyed the horrible. She was represented as wild, ravenous, and furious. Her open mouth gaped like a grave, and her long, disheveled hair fell like a mantle over her thin and bony shoulders. Her face was pale, wan, earthy, dead, and wore the pinched expression of a corpse. The glance of her eye was fatal. Men trembled before her, for she was inexorable—no prayer could move her to mercy, no tear excite her to pity. Without warning, and unannounced, she thundered at the doors of mortals to demand her debt. The king and the slave were alike to her, there were no shields against her wrath, and there was no method in her destruction.

Mors was sometimes represented as a skeleton clothed in a black robe with snow-white fringe. This robe was covered with stars and surmounted by a crown of black rings, giving the impression that her

halo had burned out, and left nothing but a dead cinder on her fleshless skull. To her men built no temples and dedicated no altars; she had neither priest nor festival. When they saw her rude statue on the public road they wound their mantles about their faces and hurried away.

I have outlined the Greek conception of death. Before the Greeks were a nation, the early Egyptians had statues and paintings of Death in the rock temples of the Nile. But I will not speak of other mythologies, let the Grecian stand for them all. The second age was that of Superstition. It was characterized by a gradual but complete revolution in public faith. The grand old gods of the pagan world receded, and a rabble of saints with painted wings and flaming nimbi usurped their places. "The gentle dryads forsook the groves, and decayed and decrepit hermits hid themselves under the sacred shade." Perhaps the most characteristic feature of the age was the metaphysical view it entertained of death. To the mediæval world, death was the immediate devitalization of a body, and the liberation of an immortal soul. There were no processes of death; death was instantaneous and radical. Death never began at the heart, brain, or lung—it took place in every atom of the body at once. It did not consist in disintegration or metamorphosis of tissue—it consisted in the separation of soul and body. Against such views of death this age protests. There are two methods of studying this subject, the physical and the metaphysical, the last of which takes into account the existence of a soul. Aristotle describes three souls: the soul of plants, the soul of animals, and the human soul. The first is unconscious, the second consists in the union of mind

and matter, and is conscious, and the third is immaterial, immortal, and conscious. Among various religions and philosophies there have risen seven theories with regard to the destination of the soul; they are annihilation, reabsorption, resurrection, conveyance, recurrence, migration, and transition. Of the soul I shall say little. If it exists it is indestructible and deathless, for, by definition, it is without parts, and whatever is devoid of parts cannot decay, since decay is a disintegration of parts; and, as death is my subject, that which is deathless is foreign to the matter in hand. Only organisms die. Of the two classes of organisms, animal and vegetable, only the former will demand our attention.

Several years ago I endeavored by careful experiments to determine the order and nature of the phenomena of death. I selected four healthy dogs, which a few hours after feeding them, were subjected to the following operations: To one dog was administered arsenious acid. An hour and eight minutes after full development of tonic symptoms, the animal expired. The phenomena of death could not be completely separated from those of poisoning. Those which were separable occurred in the following order: increased rapidity and corresponding weakness of pulse, intervals of cardiac-pulsation lengthened but not otherwise interfered with; dilatation of pupil; coldness beginning at the extremities and gradually invading the frame. Four and a half minutes after the cessation of respiration the heart pulsated. I immediately cut down upon that organ; it continued to pulsate fifty seconds after exposure. So soon as pulsation ceased I cut into the right auricle where I found venous blood.

The second animal was destroyed by introducing a needle into the medulla oblongata—respiration and pulsation were promptly suspended.

The third animal was bled to death. Cardiac-pulsation and respiratory effort seemed to fail at the same moment. I observed the order in which the special senses departed. Twelve minutes from the commencement of the operation the animal labored for breath. I then tested the special senses. I pronounced the dog's name and obtained the usual response; it wagged its tail, licked my hand and appeared to recognize my presence. I tested the senses of taste with substances of strong and persistent flavor. The dog exhibited its usual discrimination in the selection of esculent articles. I operated on the senses of smell and sight—on the former with volatile salts, and on the latter with flames and colors; they both responded to the test. The latter, however, was considerably impaired. I tried the sense of feeling by heat and cold, and, so far as I could learn, it was perfect. I continued my observations up to the moment of death. The order in which the special senses disappeared was as follows: sight, taste, smell, hearing, touch.

In the fourth animal I repeated the experiment with similar results. These experiments were performed several years ago, but I have since repeated them and found the observations then taken, correct. If my experiments are of value, they establish the fact that the special senses disappear in death in the same order in which they disappear in sleep.

I have frequently witnessed death in human beings. I stood by the death-bed of a woman in whose statements I have implicit faith, and her answers to ques-

tions then asked, confirmed my confidence in the result of my previously stated experiences. After sight and voice had passed away she continued to communicate with me, answering my questions by the pressure of her finger on the palm of my hand. It is impossible to perform such experiments at every death-bed. Convulsions, syncope, mental excitement, and pain, frequently render all observations, for the purpose mentioned, fruitless. But I am sure that if scientific men would select persons from among themselves or their families who are near death, and whose final moments are likely to be free from pain and muscular and emotional excitement, and with them make an agreement, touching signs and the line of observation, they would learn much from the death-bed, calculated to throw light into the dark valley.

Death has been variously defined. Dunglison calls it "definitive cessation of all the functions, the aggregate of which constitute life." But the word function is not well selected, since it refers rather to the organs than to cells of the body, and I wish to make you believe that death begins and ends where life does—in the molecule or cell. Remember all life results directly from the segmentation or proliferation of cells, and that death is consequent upon the disintegration of cells. Cells segment to grow, disintegrate to die. Growth and decay both result from and consist in the division of cells; in the case of growth the division is segmentation, and in that of decay it is disintegration. Life and death then start in the cell. What do we understand by a cell?

By a cell we used to mean a sack and its contents, but we no longer mean the sack, we mean the contents. A cell may or may not have a cell-wall, for the wall

is no essential element in the cell substance. The fundamental form of the cell, and the form which is always preserved in those cells which occupy fluids, as do the blood corpuscles, is spherical. Later in the lives of most cells, their textures assume characteristic forms. Thus we have the polygonal in pavement epithelium; the conical in ciliated epithelium; the squamous in epidermic scales; the cylindrical in cylinder epithelium; the fusiform in contractile fibre-cells; and the caudate, polar, or stellate in gray nervous tissue. Our bodies are composed of these cells—hundreds, thousands, millions of them. The convolutions of the brain alone are supposed to contain 134,000,000,000 of them packed away in its gray tissue. Each of these cells has a separate life which it would retain for a time were it removed from the body. And not only a separate life, but a separate and distinct birth, history, and death. Our bodies are composed of these little living points—take them away and you have beside the fluids of the system only a few shreds of connective tissue left.

Fluids constitute the largest portion of the body, and it is well known that a man's size and weight may be reduced by evaporation. Scientists assert that by exposure to a process of evaporation the human body may be reduced to twelve or fifteen pounds. It is known to all of you that perfectly dry mummies are sometimes found to weigh only seven or eight pounds. Out of the twelve or fifteen pounds to which the human body may be reduced, ten or thirteen pounds will be found to be cellular.

Every man may be reduced to a single cell in his mother's ovary. It is by the segmentation of the cell that he has grown to be the man he is, and it will be

by the disintegration of the cells that compose his body that he will finally die and decay.

These cells have different periods of birth and death. Every moment they are being formed and destroyed—you are the aggregate of these cells, and are being formed and destroyed every moment. There are no particles in your body that were there when you were a child, and in a few years there will be no particles in your organism that are there now. Your body is not the identical body you possessed yesterday—it is not exactly the same body with which you entered this room. Every moment cells are dying and springing into life. Nothing lives or dies in the universe but cells. When the cells which compose your body die, you will be dead and not before, for you are the aggregate of those cells. The cells which constitute your body die individually—they do not all die at the same moment—there is no such thing as *death en masse*. Sudden death is a fancy—an illusion—we die with the utmost deliberation.

Take a man who falls apparently dead and is buried the next day; remove him from the grave on the third day; his senses are abolished, his thought has ceased, his organs perform none of their functions. He is cold, motionless, rigid, and perhaps putrefication has set in. He is everything that goes to make a corpse. Place a little fibre of that man's tissue under a microscope and watch it a few moments. It moves, it displays vital action—the cell lives. That life is identical with the life which now animates you. There are at this moment dead cells in your body, and after you are called dead there will still be living ones there.

Herbert Spencer, in his *Principles of Psychology*, says: "The organic force with which life begins con

strains chemical affinity to work in special modes for the formation of special products ; when it is spent or disappears, chemical affinity is at liberty to work in its general modes ; and that is death. Life is the combination of action ; the imperfection of this combination is disease, its arrest is death. In other words, life is the continuous adjustment of relations in our organism with relations in its environment. Disturb that adjustment and you have malady ; destroy it, and you have death. Life is the performance of functions by an organism ; death is the abandonment of an organism to the forces of the universe."

But organs are merely names for groups of cells performing the same function.

A corpse is a more interesting subject than most of us believe. It is a problem in physics—a chemical problem which Nature never fails in solving, and which we may solve by art if we will. So soon as somatic life ceases, all the cells which compose the body start on their journey to the vegetable and inorganic worlds. The body, no longer capable of entangling the forces of the universe in its wonderful web of nerves, arteries, and veins, and of using them to further its own ends, is handed over to those forces, to be, by them, resolved into its original elements. It must be resolved into two groups.

1. Carbonic acid (CO_2), water (HO), and ammonia (NH_3).

2. Mineral constituents, more or less oxidized, elements of the earth's structure, lime, phosphorus, iron, sulphur, magnesia, &c.

The first group passes into the air and becomes food for plants, while the second enters the earth and enriches it. We must all at some time be resolved

into carbonic acid, water, ammonia, and the mineral elements. A description of the process by which this revolution is effected is unnecessary, and the benignity of their office is apparent.

Nature sustains a balance between animal and vegetable life. That balance has not always existed. In the Carboniferous Age, plant-life reached a luxuriance of which we can now form but a faint idea. The Carboniferous Age was, as its name indicates, characterized by an atmosphere loaded with carbonic acid. Not until the air became respirable for man, did the human race appear. Plants and animals make each other's existence possible. Animals inhale oxygen and nitrogen, and exhale carbonic acid, watery vapor, and a trace of animal matter in a gaseous form. Plants reverse the process, they consume carbonic acid and yield oxygen. Thus by constantly breathing each other's breath, man and his neighbor, the tree, live. What then becomes of the first group into which we are converted by the beautiful chemistry of death? It goes into the air and fills the millions of open mouths of vegetables. The hungry plants consume the carbonic acid which would otherwise render the air irrespirable for man.

The carbon separated and assimilated comes to form vegetable fibre. The wood that burns merrily in your fire-place, the food and wine that make you strong and healthy, the crimson foliage of Autumn, and the golden grain of harvest have thought, sorrowed, and loved, and dreamed the little dream of life, a thousand times, and shall yet dream it again, and you have been, and shall be, like them.

Death is usually divided into somatic and molecular. Somatic death is such as effects the whole

organism. Molecular such as effects a definite number of molecules.

“The sphereule of force which is the primitive basis of a cell, spends itself in the discharge of its work,” says Mr. Alger in his valuable work on the “Doctrine of Immortality.” The amount of vital action which can be performed by such living cells has a definite limit. When that limit is reached, the exhausted cell is dead. No function can be performed without the disintegration of a certain amount of tissue. This final expenditure on the part of a cell of its force is the act of molecular death and the germinal essence of all decay. This organic law rules in every living structure, and is a necessity inherent in creation. . . . Wherever we look in the realm of physical man, from the red outline of the first Adam to the shapeless adipose of the last corpse when fate’s black curtain falls on our race, we shall discern death, for death is the other side of life.

The growth of plants and animals depends on the subordination of their cells which yield their little lives for the perfect life of the whole. “The formation of a perfectly organized plant,” says Leibnitz, “is made possible only through the continuous dying and replacement of its cells.” Even so the cells which compose our structures die that we may live, and in like manner our death is necessary to the growth and development of the race. We are the separate cells that constitute the one man Humanity. His integrity depends on our subordination. The greater our subordination, the more perfect his structure.

Permit me to use another quotation from Mr. Alger’s valuable work, before leaving this part of my subject.

“In the timid sentimentalist’s view, death is horrible. Nature unrolls the chart of organic existence, a convulsed and lurid list of murders, from the spider in the window to the tiger in the jungle, and from the shark at the bottom of the sea to the eagle against the floor of the sky. As the perfumed fop in an interval of reflection, gazes on the spectacle through his dainty eye-glasses, the prospect swims in blood and glares with the ghostly phosphorus of corruption, and he shudders with sickness. In the philosophic moralist’s view the dying panorama is wholly different. Carnivorous violence prevents more harm than it inflicts. The wedded laws of life and death wear the solemn beauty and wield the merciful functions of God. All is balanced and ameliorating. Above the slaughter-house struggle, soar safely the dove and the rainbow. Out of the charnel blooms the rose to which the nightingale sings love. Nor is there poison that helps not health, nor destruction which supplies not creation with nutriment. . . . Death multiplies the number of those who enjoy the prerogatives of life. It calls up ever fresh generations with wondering eyes and eager appetites, to the perennial bouquet of existence.”

The benevolence of death is boundless ; it is equaled only by the benevolence of life.

We place life and death over against each other as though they were antipodal, but they are not. The opposite of life is inorganism, not death. Death is the transition from organism to inorganism. The stone is the opposite of the living man—the corpse is the station between. Doubtless every particle of dust on the globe has passed an hundred times from the organic to the inorganic world and back again.

Life and death seem separate and distinct facts in the universe, but in the light of careful study the walls by which they are separated dissolve, and they are seen to be different sides of the same destiny—the results of law. That which now lives, once died, and that which once died now lives.

“Life evermore is fed by death,
 In earth, and sea, and sky:
 And, that a rose may breathe its breath,
 Something must die.”

We look upon the statue with very different emotions from those with which we look upon a corpse. One we at once recognize as the work of art, and the other as the work of death. The fingers that lightly glide over the smoothness of one are drawn with horror from the coldness of the other. Men who faint in the dissecting-room stand or sit at ease in the sculptor's studio. A wide difference is supposed to exist between the scalpel and the chisel, but no such difference exists. Every atom of marble in the statue once, long before man trod the planet, lived and suffered, and was glad, and died. Those little, shining atoms of marble are the skeletons of animalculæ—millions of minute animalculæ that were fused in the heat of central fires, beneath great oceans years ago. The statue is a corpse—aye, a congeries of corpses. The microscope reveals their disk-like structures with wonderful perfection. The marbles of Phidias once throbbed with life, and the old gods of Greece and Rome were not always deaf, and dumb, and blind, but no one worshiped them until they were so.

The corpse in its grave is not wholly dead, nor will it ever be so. There are laws at work in its organism

that do not work in stones, and waves, and earth. Processes that will go on until its animal life shall have been exchanged for the life of trees, and grasses, and shrubs, until

Beneath the gnarled oak
Beats human blood,
And thought lies hidden
'Twi'xt leaf and bud.

It is difficult, if not impossible, to say where molecular death begins. From the molecule it invades the organism—its invasion is revealed in the organism—its origin is hidden in the molecule.

Somatic death may begin in the heart, lungs, brain, gray matter of the medulla oblongata, or, perhaps, in the blood. When it begins in the heart the patient dies of syncope or asthenia; when it begins in the lung the patient dies of asphyxia; when it begins in the brain the patient dies of apoplexy; when it begins in the grey matter of the medulla oblongata death results from paralysis of the pneumogastric nerves; when it begins in the blood the patient is said to die of necremia.

The population of the earth has been assumed to be 1,000,000,000, and a generation is supposed to last 33 years; in that time 1,000,000,000 of people must die. Consequently the number of deaths will be approximately:

Each year.....	33,000,000
" day.....	82,109
" hour.....	3,421
" minute.....	57
" second.....	nearly 1

Among 10,000 persons, one arrives at the age of 100 years. One in 500 attains the age of 90, and one in 100 lives to 60. In the midst of this fearful mortality we are living with the calmness of immortals.

According to the quarterly records for the year 1873, the annual death-rate per thousand of population in the cities named, was as follows:

Cities.	1st Qr.		2d Qr.		3d Qr.		4th Qr.	
	No. deaths.	Rate per 1000 living.	No. deaths.	Rate per 1000 living.	No. deaths.	Rate per 1000 living.	No. deaths.	Rate per 1000 living.
London	18,970	22.7	16,690	20	18,234	21.8	20,898	25.0
Paris	11,088	21.4	10,555	23	10,589	23.0	10,269	22.5
Brussels	1,218	26.5	1,144	25	1,190	25.8	1,015	22.0
Berlin.....	5,745	29.9	6,699	33	8,627	41.8	4,913	25.8
Vienna.....	5,335	34.4	4,804	30	7,004	43.6	3,667	22.8
Rome.....	1,963	32.2	1,724	28	1,827	30.0	1,648	27.0
Florence.....	1,542	31.6	.....	.....	1,270	30.5	.....	.....
Turin.....	1,615	30.4	1,524	29	1,267	24.1	1,122	22.8
Calcutta.....	3,643	32.1	2,606	33	2,446	21.9	2,687	26.0
Bombay.....	4,448	27.6	3,906	24	3,674	22.8	3,592	22.2
Madras.....	3,702	37.6	3,684	37	3,485	35.2	.....	.....
New York.....	7,074	30.1	6,593	26	8,954	35.9	5,664	29.4
Philadelphia....	4,118	22.1	3,932	21	4,436	23.7	2,103	17.0
Amsterdam.....	.....	.....	1,725	25	1,604	23.2	1,480	23.0
The Hague.....	.....	.....	640	28	602	26.0	492	22.0
Copenhagen.....	.....	.....	.....	.....	1,286	25.8	.....	.....
Philadelphia local records...	4,309	22.9	3,451	18.4	4,435	23.6	3,029	16.1

The following table furnishes the population, number of deaths, and the deaths to 1,000 persons living, in most of the principal cities of the United States for the year 1873:

Cities.	Estimated Population.	Deaths.	Rate per 1,000 living.
New York.....	1,040,000	29,084	27.96
Philadelphia.....	750,000	15,224	20.29
St. Louis.....	450,000	8,551	19.00
Brooklyn.....	435,314	10,968	25.19
Baltimore.....	305,000	7,614	24.96
New Orleans.....	278,060	7,505	37.05
Boston.....	276,579	7,869	28.45
Cincinnati.....	246,923	5,641	22.84
Richmond, Va.....	60,705	2,037	33.39

The highest death-rate in the United States was given by Memphis, viz: 46.6 in each 1,000 inhabitants; in Savannah the mortality was equal to 39.2 in each

1,000 inhabitants ; in Vicksburg, 36.5 ; in Troy, 34 ; in Hoboken, 32.9 ; and in Newark, 31.6.

The earth we tread is a vast cemetery. The stones under our feet are written over with histories and strange legends of the dead, histories and legends no eye will ever read and to which no ear will ever listen. Scientists have amused themselves with speculations as to the number of human beings that have walked the planet since the Age of Man began. Such speculations must of necessity be crude and imperfect, but their tendency is to an enlarged view of the history of the race, and for the benefit of the curious I record the result of such speculations. It is asserted by scientific writers that the number of persons who have existed on our globe since the beginning of time amounts to 36,627,843,273,075,000 (for every year, however, since 1870 the number 33,000,000, being that of the annual mortality, must be added). These figures when divided by 3,095,000—the number of square leagues on the globe—leave 11,320,689,732 square miles of land ; which, being divided as before, give 1,314,623,076 persons to each square mile. If we reduce these miles to square rods, the number will be 1,853,174,600,000 ; which, divided in like manner, will give 1,283 inhabitants to each square rod, and, these being reduced to feet, will give about five persons to each square foot of *terra firma*. It will thus be perceived that our earth is a vast cemetery. On each square rod of it 1,283 human beings lie buried, each rod being scarcely sufficient for ten graves, with each grave containing 128 persons. The whole surface of our globe, therefore, has been dug over 128 times to bury its dead !

The dead are everything, they are everywhere, under our feet, over our heads, and on every side. They

are in the solid earth on which we stand, the unfathomed oceans that girt our continents, and through the spaces of the air they ride on every wind. Not formless phantoms changed in the twinkling of an eye, nor spectre wrought from the texture of a dream, nor sentient vapors whose immortality consists in a defiance of the chemist and the naturalist; but real and tangible is the perfume of the lily and the whiteness of the snow; the motion of the wave and the hardness of the rock; the richness of the harvest, and the primeval grandeur of the forest. In the language of an American poet :

“ Yet a few days, and thee
 The all-beholding sun shall see no more
 In all his course; nor yet in the cold ground.
 Where thy pale form was laid with many tears,
 Nor in the embrace of ocean shall exist
 Thy image. Earth, that nourished thee, shall claim
 Thy growth to be resolved to earth again;
 And, lost each human trace, surrendering up
 Thine individual being, shalt thou go
 To mix forever with the elements—
 To be a brother to the insensible rock.
 And to the sluggish clod which the rude swain
 Turns with his share, and treads upon. The oak
 Shall send his roots abroad, and pierce thy mould.
 Yet not to thine eternal resting-place
 Shalt thou retire alone, nor couldst thou wish
 Couch more magnificent. Thou shalt lie down
 With patriarchs of the infant world—with kings,
 The powerful of the earth—the wise, the good—
 Fair forms, and hoary seers of ages past,
 All in one mighty sepulchre.”

Is death painful? Death in itself, *per se*, is painless. The disease or accident leading to death may cause the keenest anguish, but death itself is painless. This must be so; if it were not we should be in pain

all our lives, since there are not moments when death is not occurring within us—molecular death, and there is no death in the universe which is not finally molecular. No man ever feels death, for the senses fail as life recedes, and the struggle for breath is without pain.

It is true that persons frequently die in a state of body torture. Drunkards dying in *mania a potu*, are haunted to the last by terrific visions, and a man may die with a heart so oppressed with guilt and remorse that the light of heaven is transformed into darkness, and the common air peopled with demons; but all such phenomena are those of disease, and not of death.

It is not so certain that death at the stake is intensely painful after the first scorch of the flames. In a curious article on the "Curiosities of Death," Mr. Dodge speaks of the endurance of Bishops Hooper and Ridley. Bishop Hooper lived in the fire forty-five minutes, and died with perfect calmness. His legs were charred and his body blistered before the pile was entirely ignited, the wind blowing the flames aside, and the fire being twice re-fed with fagots. Ridley at first struggled in agony, but afterwards became quiet as if the sense of pain was gone. Robert Smith, being well nigh half burned, and clustered together like black coals, suddenly rose upright before the crowd, lifted his arms as if in defiance of his enemies, and clapped his hands together.

Sir Charles Blogden, died in his chair while taking coffee with Guy Sussac and Bertholter, and that so calmly that there was not a drop spilled from the cup in his hand. Dr. Black, also, died so composedly that the milk in the spoon which he held to his lips

was all preserved. Dr. Walloston watched with scientific interest the gradual failure of his own vital power. Dr. Cullen whispered in his last moments, "I wish I had the power of writing, for then I would describe to you how pleasant a thing it is to die." The last words of many prominent men have been preserved, indicating that, to their authors, death was painless. The last words of Dr. Adam of Edinburgh, the high-school headmaster, were: "It grows dark, boys, you may go." The last words of Goethe were: "Draw back the curtains and let in more light." The last words of Sir Walter Scott, addressed to Lockhart, were: "Be a good man, my dear." The last words of Charles Matthews, were: "I am ready." The last words of John Knox, were: "Now it is come." The last words of George Washington, were: "I am about to die, and I am not afraid to die." The last words of Thomas Hood, were: "Dying, dying." The last words of Keats, were: "I feel the flowers growing over me." And the last words of Tasso, were: "Into thy hands, O Lord, do I commit my spirit."

It is a popular belief that sensibility remains for a time after decapitation. It is said that Charlotte Corday's cheeks blushed at the exposure of her person; that the eyes of Madame Roland opened as if in surprise; that the lips of Phillip Egaliti curled in scorn when his head was held up to the multitude, and that the lips of Mary Stuart, under similar circumstances, prayed visibly. The belief is fallacious. Bounafont had ready near the guillotine, under which two Arabs were to be executed, vessels with pulverized plaster, placed on a low table. His friend, associated with the experiment, was provided with a

small speaking trumpet and a sharp-pointed probe. At the instant the first head fell, it was placed in one of the vessels containing the plaster, in order to arrest hemorrhage. The speaking-trumpet was then applied to the ear of the head, and the man's name shouted through it, but there was neither motion of the eyelids nor corrugation of the brow; the eyes were dull and motionless, the complexion colorless, the expression of the face not indicative of pain. Neither were the muscles contracted upon being pierced with the tube. With the second head the results were the same. The syncope induced by the section of the large arteries instantly produced death.

Says Rev. O. B. Frothingham, in a printed sermon on the paternal aspect of providence: "One who narrowly escaped death by drowning, told me that the process of it after the first moment of agony was too delicious to describe." "To die of cold," he continues, "is, when the first pangs are over, a luxury, for the senses are steeped in slumber, a soft numbness takes possession of the brain, an irresistible lethargy overpowers the will, ravishing visions float before the imagination, and in ecstasy the spirit takes its flight."

Alas, what phantoms we create, how like children left in the dark we cry at the approach of death. We shrink from the grave as though it were a torture-chamber. But we cannot thwart the everlasting destiny, nor stay the wheel of time for a single moment. The earth has the same claim upon us that we have on it, and when it shall have served us long enough we shall serve it. No partiality—no monopoly—the lily in the valley, the grass in the meadow, and the oak in the forest, have an interest in us, and an interest we shall not fail to meet.

With regard to premonitions of death, I can say no more than John Hunter said years ago. "We sometimes feel within ourselves that we shall not live, for the living powers become weak, and the nerves communicate the intelligence to the brain." Dr. Hunter's own death afforded an illustration of the phenomena of which he presented so rational an explanation.

Concerning the celebrated historic premonitions of death, it is well to play the skeptic. The disease of Fletcher, which caused him to send for a sculptor and order his tomb; the salutation of Wolsey, so eloquently dramatized; the whining cant of Foote, when Weston died. "Soon shall others say, 'Poor Foote!'" and the last picture of Hogarth, which he entitled "The End of Things," adding "This is the end," are to be regarded only as curious coincidences.

The "lighting up before death" so often noticed in patients who have remained sometimes for weeks in a semi-unconscious condition, is often referred to psychological causes, when, in reality, it is due to the presence of venous blood in the brain, caused by the non-arterialization of the blood. Thus the mind often dwells on visions of coming glory or shame, and contemplates heaven or hell. Shakespeare makes Queen Catherine, in Henry VIII. say: "Saw you not even now a blessed troop invite me to a banquet, whose bright faces cast a thousand beams upon me like the sun; they promised me eternal happiness, and brought me garlands, my Griffith, which I feel I am not worthy yet to wear?"

The same phenomena mark the rise and decline of life. The circulation of the blood first announces existence, and ceases last. The right auricle pulsates

first and does not cease until death. The mind loses the faculty of association ; judgment gives place to recollection,, and the senses vanish, as we have seen, in succession. The ruling passion, though concealed from infancy, is revealed in the hour of death, and the thoughts of boyhood bound into the sunset of declining age.

At the moment of death there become disengaged from venous blood certain gasses which are normally confined therein, and which form a pneumatosis—a swelling of the veins. This action in the veins of the retina, says Mr. Bonchut, is easily appreciable by the ophthalmoscope, and constitutes an immediate and certain sign of death. The pneumatosis is induced by the interruption of the column of blood, and is comparable to that observed in an interrupted column of a colored alcohol thermometer.

A few hours after death, generally from seven to ten, a rigidity takes possession of the body. This rigidity, which physicians call *rigor mortis*, is not confined to the muscles, but is manifested in the blood-vessels and heart. The rigidity may be removed for a few hours by the injection into the arteries of the corpse of oxygenated defibrinated blood. If the body be uninterfered with, the rigidity will disappear after thirty-six or forty hours, when the body will be as pliable as at the moment of death. If the body be weakened or emaciated from great suffering, or long sickness, the rigidity comes on sooner, but does not last so long. Physicians are not agreed as to the course of this rigidity.

As the rigidity passes away, the beauty so peculiar to the human face in death becomes more and more manifest, and is nearest perfection three days after death.

SCIENTIFIC SERIES. No. 8.

HOW DO

Marsupial Animals Propagate their Kind?

BY A. B. BRADFORD.

[The following article from a respected patron was prepared for *The Popular Science Monthly*, but for reasons best known to itself, was refused. We cheerfully give it room in our columns.—ED. T. S.]

To the Editor of the Popular Science Monthly:

In the number of your Magazine for December Prof. W. S. Barnard has an article on "Opossums and their Young," upon which I propose, with your permission, to offer a criticism. To do so understandingly, I will first give you my theory of the way such animals breed, and then note the objections that may be offered to it. Remembering the name of your journal—*The Popular Science Monthly*—I will avoid all technical terms, so that your readers, who belong, as I do, to the class of "plain people," as Mr. Lincoln used to call them, may understand the subject.

The Opossum belongs to the class of *implacental* animals, the young in their foetal state not being con-

nected with the mother by a ~~navel~~-chord and placenta, through which, in the womb, it derives its blood and life. If, then, the female opossum have no placenta, as a matter of course it has no *proper* womb; for the only use of a womb in the animal economy is to afford a home and sustenance for the young one during its ante-natal existence. Then, if there is neither placenta nor proper womb, there is no *proper* *vagina*, for this is the channel through which the male communicates with the womb in the act of reproduction. There may be rudimentary organs of this kind, as in the case of hermaphrodites, but they can have no functions as in other animals.

It is, I believe, an authoritative maxim among men addicted to natural history—"omne vivum exove"—every living being comes from an egg. If so, the ovaries of the female opossum send down a germ periodically, through some undiscovered route, to each one of her teats, in the shape of an infinitesimal, undeveloped animal that would remain such indefinitely unless vivified. As soon as the process of impregnation takes place, it begins to grow. I have seen them when no larger than half an inch; and when they are totally incapable of sucking, and when, if you pull them loose from the teat, the blood flows; and when they derive their nourishment from the mother, not by *milk*, but as a *foetus* in the womb of a placental mammal, through *blood-vessels*.

But now the question arises, *How are they begotten and born?* I reply, the male opossum's organ of generation is *forked*, and finds its *vagina* in the nostrils of the female. After the act of coition, the female puts her long, slender snout into the marsupial sack, and it being charged with the seminal principle of the

male, she rubs the rows of teats backwards and forwards, and from that moment the young opossums begin their life, and *grow*. My friend, Judge R. W. Stewart, of Philadelphia, who, during the rebellion, served as a captain of cavalry in the Indian Territory, became acquainted with a native of that country, a half-breed, who told him he had kept opossums as pets, and had frequently seen them in the sexual act, and that it is as I have described it to be. Indeed, why is the penis of the male *forked*, unless the vagina of the female is so too? With a forked penis, the reproductive act would be a very clumsy, if not impossible, performance, if, in the sexual apparatus of the female, the vagina were a single sheath like that of the fox or other mammals.

In the geologic scale, the marsupials come next to the birds, occupying a place intermediate between them and the placental mammals, and looking very much as if they were an evolution from that order, just as the raccoon seems to be an evolution from the opossum. For the raccoon has a penis of ivory, or solid bone, several inches long, but of the shape of two-thirds of the letter S, with very marked rudimentary *fork*, showing that his ancestor, before the transmutation of species took place, was an opossum. The birds extrude their eggs and then hatch them in a nest, while the marsupials send down their eggs from the ovarian bed for impregnation, to the end of the teat, and then hatch them in the sack.

In opposition to this view, I have read only two authors. Hugh Miller, in the second lecture of his "Testimony of the Rocks," speaks of the young kangaroo, which is a marsupial, as remaining little more than a month in the womb of its mother; in size,

scarcely an inch long; that it is blind, exhibiting merely dark eye-spots; its limbs so rudimentary that even the hind legs, which are so largely developed in the adult, exist as mere stumps. This helpless creature, as incapable of motion as a pebble, manages—so Mr. Miller thought—to make its way out of its mother's womb, and to climb into her pouch, where it remains fastened to the teat for eight months, undergoing the process of incubation until it weighs about eight pounds, and is then detached and begins its independent life.

Prof. Barnard, speaking of the young opossums, says "that they are born almost helpless; that the transfer of the embryo to the pouch *has never been observed*, but that this *must be done*, as with the kangaroo, where *it is believed* that the mother takes each new-born embryo between her lips and places it upon one of the nipples.

I thought, in my rustic simplicity, that the heaven-wide difference between the scientist and the creedist is, that the first begins with doubting, then investigates, collecting and generalizing his *facts*, until, like the philosopher of Syracuse in his bath, he exclaims, "Scio—I *know*; whereas the creedist, upon the mere authority of his cotemporaries or predecessors, say Credo—I *believe*. It is the easiest thing in the world to *believe*, if a man has only a large œsophagus, but it requires much labor and thought to *know*. Hugh Miller says the young kangaroo is extruded from the womb after a month's residence there; and Prof. Barnard says he has taken the young opossums from the uterus; and so has Prof. Wilder. Well, what under the heavens were these young marsupials *doing* in the uterus? If they could not eat, and had no vital con-

nection with the mother by means of a navel-string and placenta, how was life sustained during their stay? Is it possible they were tumbling about, the kangaroo for a month, and the opossums for some days or weeks, like so many corks in an empty bottle? What *purpose* was answered by their independent existence in a place where they had no atmosphere to breathe, and no means of living whatever, either by food or by blood circulation? Or, have implantal animals, after all, a placenta? It reminds me of Tertullian's motto in theology—*credo quia impossibile est*—when we are required to believe that the female opossum is so skillful with her lips as to be able to take her young ones, when they come from the womb no bigger than a grain of wheat, and fasten them upon the nipple in her pouch, as a shepherd's boy takes a new-born lamb in the Spring of the year and gives it the teat of its mother.


It seems to me, Mr. Editor, that this is one of the most interesting subjects in natural history, and yet one, in regard to which there is great obscurity and contradiction; and as there are plenty of opossums to be had, scientific men who have the means of investigation, ought not to leave the question concerning the mode of their propagation unsolved. Would it not be worth while to send a few pairs of these animals to the different Zoological Gardens, where they could be watched and studied during the process of breeding, and thus have the truth in the case ascertained? The opossum being the only marsupial animal in North America, and one so well known, the farmer's sons of the country who are beginning to read scientific works when they are rudimental enough to be understood by them, would feel indebt-

ed to science if one of her sons, who is competent, would give them what he *knows* to be the truth in regard to their breeding habits.

Believing with the celebrated Thomas Paine, that the natural is the true religion, at least for the intelligent portion of mankind, and that science, as an interpreter of nature, should be studied devotionally, thus *sanctifying* all knowledge, when your Magazine first came out, I sent for it with alacrity, to see whether it met the wants of the common people. But to my sorrow, I found it did not. The writers, for the most part, in treating subjects "scientifically," use technical phrases which are as unintelligible to the masses as Sanskrit. They go over the heads of the people, and their dissertations only tantalize instead of satisfying the desire for knowledge, which in this day is so extensively awakened among the people. It is, therefore, a desideratum—a monthly publication in which all scientific subjects are discussed in a way to make them intelligible and interesting to a girl or boy of sixteen years old. The hungering of the masses, especially of our countrymen, is for *knowledge*. In your pages you give it, but it is so cloaked up in the starched and dignified language of the schools, that it is almost incomprehensible to all but the learned.

A few years ago I was delighted in reading in the *Cincinnati Commercial* the household lecture of an old uncle to his young nieces on the meaning of Mr. Darwin's phrase, "Natural Selection." It was illustrated so plainly that a child could understand it. How much better thus to teach than to leave uneducated persons to dig for the meaning of words, as a California miner digs after gold. If I were worth ten mil-

lions, most cheerfully would I give it all to found an academy, where the sciences should all be treated in the plainest manner, and whence publications should be sent forth periodically to enlighten the masses of the people in the knowledge of God as seen in his works. Will not you, Mr. Editor, instead of making *The Popular Science Monthly* to be welcomed as it is, by the learned, cause it to attain the higher glory of meeting and satisfying the longings of the unlearned? If, like the old English *Penny Magazine*, its style of description was adapted to the common people, and its articles were *understood* by them, it would be very easy to give you an hundred subscribers where you now have only ten.



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